

HOWNIKAN

PEOPLE OF THE FIRE



Vol. 11

Citizen Band Potawatomi Tribe

No. 2



TAKING BACK - OUR HISTORY, OUR LEGENDS, OUR CULTURE
A Special HowNiKan Pullout Keepsake Section - Pages 7-18

Two elections are scheduled

The *HowNiKan* has received numerous requests for information and clarification on the two separate elections affecting tribal members this year.

A secretarial election is currently being conducted by the Department of Interior on a proposed constitutional amendment. A tribal election will also be held this year to name a tribal chairman, two business committeemen and three grievance committee members.

The Department of Interior has already sent out election notices and requests for ballots. To vote on the proposed constitutional amendment to change tribal enrollment requirements you must return the request for ballot to the Bureau of Indian Affairs by March 10. A copy of the proposed amendment will then be sent to you for your vote. Secretarial ballots will be counted on April 3. Only absentee ballots will be accepted; no on-site voting will be held.

On June 24 a tribal election will be held to select a majority of the Potawatomi Business Committee

and a Tribal Grievance Committee. If you cannot attend the annual Shawnee General Council on that date but want to vote you must request a ballot by June 4. You may clip and mail the ballot request from any *HowNiKan* or you may simply write and request a ballot from the Tribal Election Committee. Mail ballot requests to: Potawatomi Election Committee, P.O. Box 310, Tecumseh, OK 74873, and include your name, date of birth, address, roll number and legal signature. Tribal election ballots will be mailed out as soon as possible after the filing period closes on March 29. Absentee ballots must be returned to the election committee by 10 a.m. on June 24. Voting will also take place at the tribal complex on that date from 7 a.m. until 2 p.m.

Your participation in both the secretarial and tribal election is of utmost importance this year. Remember, they are two separate elections! If you have any questions on how to participate in these vital tribal activities contact the *HowNiKan* or Tribal Rolls office at (405) 275-3121.

Book ready for distribution

Father Joseph Murphy's book, *Potawatomi of the West, Origins of the Citizen Band*, is now available for purchase through the tribal newspaper office and the museum and trading post.

Murphy's book, originally written as a doctoral thesis at the University of Oklahoma in 1961, has been edited for the layman by *HowNiKan* editor Pat Sulcer and features a Foreword by Pulitzer nominee Dr. David Edmunds. The book begins with the political repercussions of the infamous 1833 Treaties of Chicago and follows the Potawatomi removals through Missouri, Iowa and Kansas. The book details the politics and emotions behind the formation of the Citizen Band and the signing of the final agreements and treaties leading to a new life in Oklahoma.

The 347 page book features extensive footnotes, a bibliography and index and 15 photographs. The book is available exclusively through the tribal museum for \$17.95 or by mailing a check or money order for \$20 (payable to the Potawatomi Publishing Fund) to *HowNiKan*, Citizen Band Potawatomi Tribe, 1901 Gordon Cooper Drive, Shawnee, OK 74801.



Isaac McCoy

Bank purchase closing planned

As this edition of the *HowNiKan* was going to press, a Feb. 28 closing had been scheduled on the tribe's acquisition of 51 percent of the stock in First Oklahoma Bank of Shawnee.

The Comptroller of the Currency has designated the Potawatomi Business Committee as a "voting trust" on behalf of all tribal members.

No individual Business Committee member or tribal member will own stock in the bank. The Business Committee will appoint one representative on the bank's five-man board. More details will be carried next month.

TRIBAL TRACTS

IG's office denies tribe's request for probe records

The Inspector General's office of the Department of Interior has officially denied the Potawatomi Tribe access to records developed during its year-long investigation into the operation of the tribal convenience store.

That investigation, begun in October 1987, culminated last November in a 12-count grand jury indictment against former store manager Jan Gale, alleging embezzlement.

Federal prosecutors, however, dropped the indictment against Gale less than two weeks after she plead innocent to all charges.

Throughout the investigation federal investigators refused to reveal to tribal officials the subject matter, employees or alleged wrong-doing under investigation. Tribal officials requested the entire record of the I.G.'s investigation under the Freedom of Information Act but were told last month that "release of the report could reasonably be expected to interfere with enforcement proceedings."

At the conclusion of the investigation of tribal records, the investigative team leader promised the *HowNikan* editor a statement for publication clearing tribal administration and elected officials of any wrongdoing. That statement is also apparently being withheld under the guise of possible "interference with an ongoing investigation."

Tribal Court report

Since its inception in July, 1986, the Potawatomi Tribal Court has



Paving The Bingo Lot

Photo by Loretta Tallbear

People who play bingo at the Citizen Band Potawatomi Bingo Hall on Hardesty Road near tribal headquarters in Shawnee will be able to park on a brand-new lot thanks to the paving done during a break in the weather this winter.

handled six divorces, 13 civil suits, two small claims suits, 33 criminal cases, 15 juvenile cases, one appeal and 2 parental guardianship hearings.

General Council Scheduled June 24

This year's General Council and election will be held on June 24 at the tribal complex in Shawnee, Oklahoma. On-site voting will occur between 7 a.m. and 2 p.m.

Tribal members wishing to vote by absentee ballot must request a ballot before June 4 and it must be returned to the election committee by 10 a.m. the day of the election.

All tribal members 18 years of age or older are eligible to vote in the 1989 tribal election. You may request a ballot by returning the form printed in every *HowNikan* or

by mailing a request that includes your correct mailing address, roll number, date of birth and legal signature. All requests should be mailed to the Potawatomi Election Committee, P.O. Box 310, Tecumseh, OK 74873.

Health Services Issues Report

The Potawatomi Health Services Department, under the direction of Ken Cadaret, R.N., offers numerous services to tribal members locally and out of state. The following figures represent services provided during the month of December, 1988:

Medication deliveries - 55
Home visits - 50
Phone contacts and referrals - 180
Individuals screened for hyper-

tension, diabetes or anemia - 210

Participants certified for the Women, Infants and Children's feeding program - 85

Health, nutrition and child care education services during WIC clinic - 172

Services as patient advocate - 41

Transportation services - 35

Referral calls - 27

Indian child welfare contacts - 5

Participants served by BABES alcohol and substance abuse awareness program - 65

Adults served by substance abuse program - 39

Minors served by substance abuse program - 162

Infant car seat loans - 15

Tribal Health Aides Foundation applications received - 64

Health Aides requests for information - 10

Tribal At Cost Pharmacy prescriptions filled - 7

Potawatomi Scholarship

Deadline August 15

The deadline for tribal scholarships for Fall term 1989 is August 15. Higher education and adult vocational training grants, formerly administered by the Bureau of Indian Affairs, are now being handled by the Tribal Scholarship Committee. For information on any of the grants, contact Ava DeLeon, Scholarship Secretary, 1901 Gordon Cooper Drive, Shawnee, OK 74801; phone (405) 275-3121.

Ninety-one applicants received tribal scholarship assistance for Fall term, 1988.

Tribe 'takes over' from BIA

By Dr. Francis Levier

As of January 1, 1989, the Citizen Band Potawatomi Tribe officially operates the realty, appraisal, agriculture, direct employment, credit, social services, law enforcement, judicial and consolidated tribal government programs historically handled by the Bureau of Indian Affairs.

The tribal assumption of functions previously administered by the Bureau comes as a result of the five tribe Shawnee Agency contracting Bureau functions under provisions of the Indian Self Determination Act.

Throughout the contracting process the tribes have been met with Bureau resistance and increased bureaucratic red tape. For example the five tribes are now being told they must also carry out the assignments of the Anadarko Area Office staff. The tribes (Kickapoo, Absentee Shawnee, Sac and Fox, Iowa and Citizen Band) have been determined, however, to make a success of this historic venture. Numerous tribes have contracted BIA functions but this venture represents the first time a multi-tribe agency has been contracted. The problems have

been many, but the tribal staff has persevered and overcome most of the obstacles.

The Citizen Band has hired longtime BIA employee Ed Herndon to head the contracted programs operation. Herndon has 18 years of BIA experience and a wealth of knowledge of federal guidelines and program operations. He has already proven himself an asset to the contracting process as well as to the tribal operation.

Former Bureau employee Pat Winn has been hired as a contractual program clerk to help process paperwork for the new programs. She was formerly employed in the credit program of the Shawnee Agency.

Dovie Sheridan has been assigned to the newly created realty department. Her previous experience in appraisals and realty include 10 years with the Shawnee Agency and 10 years with the area office.

Bryan Eddleman has joined the team as part-time agriculture specialist. Tribal member and former health services administrative assistant Sherri Goble has been named social services director to coordinate the newly assumed service functions.



Ed Herndon

Previously contracted tribal court and law enforcement operations remain the same.

Tribal members are encouraged to contact any of these employees through the tribal office with questions about services previously provided by the BIA.

Photo by Loretta Tallbear

Hearings of the Senate Investigative Committee (an arm of the Select Committee on Indian Affairs) aimed at uncovering fraud and mismanagement in the Bureau of Indian Affairs have taken on a McCarthy era "witch hunt" aura for many tribal leaders across the country.

The senate probe began after the *Arizona Republic* ran a series of articles under the title "Fraud in Indian Country." More than 300 subpoenas have been issued as a result of a year-long sub-committee investigation and Indian leaders nationwide have voluntarily offered testimony to the senate committee.

Testimony on the first day of open session, however, revealed investigators taking a different tact than that hoped for by tribal governors. The unlikely duo of ex-President Richard Nixon and activist Russell Means played a double bill performance for the investigators, accusing both the BIA and tribal governments in general of "rampant graft and corruption." Days later, the appearance of "star witness" FBI special agent Richard James Elroy - testifying on corruption in Indian bingo operations and tribal contracting procedures - waved a red flag for many Oklahoma Indians.

Since 1983 Elroy has repeatedly declined requests from the Citizen Band to investigate the bingo operation managed by Enterprise Management Consultants, Inc. on tribal land. Elroy also declined to pursue prosecution against a former Citizen Band tribal administrator who admitted to making a \$54,000 profit on a land promotion scheme while a tribal employee.

The following letter from the National Congress of American Indians to the Special Committee on Investigations clarifies the concerns of Indian Country as to the scope of the hearings now underway.

The Honorable Dennis DeConcini
The Honorable John McCain
The Honorable Thomas A. Daschle
Special Committee on Investigations
Select Committee on Indian Affairs
United States Senate
Washington, D.C. 20510

Dear Mr. Chairman and Members:

This is a letter to express deep concern about the direction and focus of, and the atmosphere surrounding, the hearings of the Special Committee on Investigations. It is, therefore, a difficult letter to write to friends.

You all have helped in myriad ways to better conditions for Indian nations and people. Because of your good deeds and care and concern, I do not believe that you personally have embarked on a course of action to worsen our situation, but it does appear that certain of your staff have shaped the hearings in that direction. Perhaps they are simply overwhelmed by the policy task and have done the best they can within their areas of competence, but strong federal Indian policy guidance is clearly needed to provide a context for their prosecuting skills. Without this, we may find ourselves in another assimilation era.

Serious questions are raised by the fact that the natural resources investigations of the energy companies and federal agencies have been taken off the agenda, which prompted the recent resignation of five staff attorneys. Reportedly, some resigned because of the shift to a tribal corruption focus, and some because they were not permitted to use the broad powers of the Committee to conduct a comprehensive investigation, to even depose energy company representatives or to present their prepared case examples and witnesses for this hearing. I understand that others are considering leaving the Committee staff, as well, for similar reasons. This seems to be more than a difference of legal theory or investigating styles.

The focus of the investigation seems to have

WITCH HUNT?

Senate's 'star witness' waves flag, but ignored Potawatomi requests to investigate EMCI bingo operation

changed from the practices, systems and individuals responsible for harming Indian people to one of a criminal prosecution to nab only Indian wrongdoers. The hearings are highlighting one tribal leader in particular, who already is the subject of a federal grand jury investigation, and perhaps a few other Indian people, while immunity is being granted to the federal and private witnesses who are at least equal partners in any wrongdoing. Further, the contracting testimony has left the false impression that the laws are insufficient and need to be more restrictive in the areas of Indian preference and statutory authority for prosecuting and/or removing tribal officials for cause. If SBA, for example, does not check with the appropriate Indian government or the BIA to confirm tribal citizenry and eligibility under the Indian preference laws, then the fault lies with the agency practice, not with the law and policy. The broadest possible statutory authority regarding misuse of federal or tribal money is already on the books, so the fault is not with the law or policy, but with the practice. Each Indian nation has laws regarding ethical standards, including penalties for those who violate them, and there is no need for new federal law in this or any other area of tribal sovereignty.

I implore you to set the hearings and investigation back on their intended course, and to attempt to undo some of the damage done this week. Despite the impression created by this week's hearings, the Committee has not proved that corruption in tribal governments is rampant or widespread. The Committee can demonstrate that tribal leaders are the most federally-scrutinized, audited and regulated of governmental or business leaders in the United States. The vast majority of tribal leaders are honorable in their governmental and business dealings and also want to root out corruption wherever it exists, whether at the tribal, federal, state, local, industry or individual level.

Corruption cannot be found where it is not sought, and your investigators should seek out nefarious practices in non-Indian settings as zealously as they have pursued them in tribal settings. Many Indian people have cooperated with the Committee in good faith, more than a few with the hope that federal and energy company practices that have impoverished Indian people and enriched industry would be vigorously pursued and changed. Indian people with excellent case examples, including one of my own relatives, have been prepared as witnesses, but now have been dropped from the agenda, along with the entire issue of federal dereliction of trust duty in connection with some oil companies' practices of resource extraction and underpayment or non-payment of royalties.

In early January, I was called by a tribal leader who had been called by the then-head of the BIA, Interior Assistant Secretary for Indian Affairs Ross O. Swimmer, with a request to appear on the first panel of witnesses for the Committee. Mr. Swimmer was essentially asking this person and others to

make statements that the BIA has its problems, but the tribes have problems, too, especially with kickbacks, bribes and other forms of corruption. The implication was that anyone who testified in this manner about the problem generally would avoid any scrutiny of his or her tribe. The tribal leader who called me wanted to know if Mr. Swimmer was acting on his own to set a "tribe-bashing" tone for the hearings, or if he was acting on behalf of the Committee. I called your staff director, Mr. Ken Ballen, who had been helpful on a matter in the recent past and once was highly accessible. He had a staff investigator get back to me. I asked who was investigating whom, if the head of the BIA was setting up the panel to confess tribal error. I did not get an answer and cannot get through to Mr. Ballen.

Mr. Swimmer, who left the BIA on the Friday before the opening day of the hearings, dedicated some energy while in office to the task of abolishing the BIA and casting all but certain favored tribes in a negative light. He also had vowed to drive the national Indian membership organizations out of business and was successful with one. Mr. Swimmer's role in setting the anti-tribal tone for the hearing raises a question about his possible role in redirecting attention away from the energy companies. You may recall that Mr. Swimmer attempted to write regulations in 1987 to overturn Indian court victories over the energy companies by using the language from the losing side's briefs, some of which were prepared by the law firm which employed his wife and which represented the same energy interest in litigation. The Select Committee was instrumental in turning that situation around, and the matter was later brought to the attention of the Special Committee. Active pursuit of the oil and gas royalties cases alone could make many poor Indians rich and could change the balance of economic power in Oklahoma.

In mid-January, upon learning that the natural resources staff attorneys had resigned, I again called for the staff director, who had another staff person return my call. This person, in response to my question, identified himself as a federal agent on loan from Army CID, and told me that it was "not true and unfounded" that anyone had resigned, and that the "rumor was started by some people who are using bad medicine to stop the work of the Committee," work that "should have been done a long time ago." When he would not explain his meaning and continued to lie about even the fact of their departure, let alone the circumstances, I ended the conversation. I understand now that Mr. Ballen has told reporters that the attorneys were fired, which is not the case, placing them in an awkward position in light of the oath of confidentiality they signed.

As for the atmosphere surrounding the hearings, our Indian staff members have been surprised and discomfited to be under surveillance in and near the hearing room. (Our non-Indian staff members and friends have not had this experience.) We are used to the welcoming atmosphere in hearings of the Select Committee on Indian Affairs, and in all other offices of Congress, and find this scrutiny highly unusual. If any of you has any reason to fear for your safety, and I hope and trust that this is not the case, it would be prudent to have a detection mechanism, like those in all Capitol buildings, installed outside the hearing room. This would serve the safety purpose and, because all people would pass through it, would be non-discriminatory. This would be preferable to the present situation where Indian people are watched and followed, and our notes read over our shoulders, which activity is not safety oriented. During Monday's hearings after the lunch break, the Committee staff told the entire front left row of Indian people to move to back rows and seated a row of white people in their place. If

Continued, page 24



Bourzho Nicon,

Each of you will be deciding issues in the next few weeks that will affect tribal government and the future of your tribe for all time.

Two issues will be decided on the Secretarial Election ballot: tribal enrollment by descendancy and staggered terms of office. Be sure to review the articles in this issue of the paper clarifying the difference in the Secretarial and Tribal Elections and how you may participate in each. Please help out other members of your family who may not realize we are in the midst of two separate elections.

The issue of enrollment by descendancy will surely pass, since it is the only fair thing for us to do for our children and grandchildren.

Letter from the chairman

**(Msen A Ken Eh
Na Ka Nit)**

Of equal importance is what you do after the election to get your family members enrolled. Your children will not automatically become tribal members if the constitutional amendment is approved. They will need to go through the established enrollment procedure of submitting a copy of their birth certificate, proof of their parent's or other relative's enrollment and an enrollment request to the Tribal Rolls Department.

It is essential that requests for enrollment be submitted immediately after the April Secretarial Election if the descendancy issue does pass and applicants for enrollment are over the age of 18 and want to vote in the 1989 Tribal Election. A request for ballot may

accompany a request for enrollment but to vote in the 1989 Tribal Election you must be an enrolled member and request a ballot by June 4.

The other issue addressed on the Secretarial Election ballot is staggered terms of office for elected officials. The intent of this amendment is to allow the election each year of one Business Committee member. The new wording in the Tribal Constitution, if adopted, will provide that this year's Tribal Election will be for a two-year term for Councilman position #2, a three-year term for Councilman position #1 and a four-year term for Chairman. Next year both the Secretary-Treasurer and Vice Chairman positions will stand for four-year

terms. In three years time all Business Committee members will be running for four-year terms. I urge you to adopt this Constitutional amendment. It will provide a much needed stability in the Business Committee, which currently can change majorities every two years. If our tribal representatives are to have credibility in the economic development, state and national arenas they must be able to prove they represent a stable, respectable and intelligent government - a government older than that of the United States. Business Committee members should have comparable terms of office to the official representatives of each state that are elected under the U.S. Constitution. Too much time and effort is currently spent politicking when there is so much other work to be accomplished in tribal government.

Please urge all the members of your family to vote in both the Secretarial and Tribal Elections - the issues are too important to the future of our tribe for you to not participate.

Megwetch,

Other views: Fraud on the reservation

(Reprinted from the Feb. 9, 1989 *Christian Science Monitor*)

It would be a mistake to conclude from the fraud investigation being carried out by the Senate Select Committee on Indian Affairs that the problems are all on the reservations.

That's what the allegations about corrupt tribal leaders, particularly those regarding Navajo chairman Peter MacDonald Sr., may seem to imply. In fact, the charges surrounding Mr. MacDonald are nothing new. A federal grand jury, as well as Congress, is looking into a land sale involving friends of MacDonald's and millions in Navajo funds. A

campaign is being mounted to remove the chairman from office, and evidence coming to light in the congressional hearings, including damaging testimony from his son, indicates he should go.

But the central investigation should concern the relationship between the government agencies charged with overseeing economic development on Indian land and the tribes themselves.

For example, the committee is finding widespread use of "front" companies, ostensibly run by Native Americans, to win construction contracts on the reservations. Federal law requires a preference for Indian-owned firms - and apparently any Indian, or third cousin of an Indian, ready to accept a fake title will do.

You'd think the federal officials okaying these arrangements would at the least check with a tribe to be

sure a person is a member, as claimed. But even that step is sometimes neglected, according to Indian advocates.

Too often, federal money aimed at improving conditions on the reservations lines the pockets of non-Indian contractors instead. Similarly, the dollars generated by tribe-owned mineral and oil resources flow off the reservations, with Indians often getting only token royalties.

The Senate committee, however, was quick to shove the operations of energy companies on Indian land off its agenda.

Meanwhile, the blights of poverty, poor education, and poor health persist. Federal agencies, particularly the Bureau of Indian Affairs, have had little success in relieving them.

Exposing fraud among tribal leaders can be one step toward

improving this picture. Economic development is another. But programs that work elsewhere don't necessarily work on the reservations. The same holds for educational theories. Bridges between America's prosperous majority and its 1.4 million Indians are few and fragile. Where economic development has worked, you're likely to find key tribal members who can merge an understanding of the outside world with the needs of their people.

Indians don't need a paternalistic master in Washington, but an active advocate for their rights - including the often controversial property rights spelled out in treaties and the right to tax companies that make money on the reservations. If the current hearings bring a clearer awareness of this, they're all to the good. If they only highlight the malfeasance of a few Indian leaders, they've missed the point.

HOWNIKAN PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe, with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801. The HowNiKan is mailed free to enrolled tribal members. Subscriptions to non-members are available for \$10 annually in the United States and \$12 for foreign countries.

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All letters and submissions become the property of the HowNiKan. Editorials and letters are limited to 500 words and must contain a traceable address.

All correspondence should be directed to the HowNiKan, 1901 Gordon Cooper Dr., Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1901 Gordon Cooper Dr., Shawnee, Ok. 74801.

Citizen Band Potawatomi Business Committee
Chairman - John "Rocky" Barrett
Vice Chairman - Jim Young
Sec./Treasurer - Bob F. Davis
Committeeman - Dr. Francis LeVier
Committeeman - Hilton Melot

Secretarial Election Notice

A special Secretarial Election has been authorized by the Bureau of Indian Affairs to allow tribal members to vote on a Constitutional amendment that would change enrollment criteria for the tribe. In accordance with a previous tribal determination, those new members, i.e., those who become members pursuant to the proposed amendment, will be ineligible to participate in programs established with trust assets but will be eligible for other tribal programs including those with previously established funding levels. As members of a federally recognized tribe, new members will also qualify for assistance through the BIA and other programs established to assist Native Americans.

You must request a ballot to vote in a Secretarial Election. Within the next few weeks you will receive a letter from the BIA asking whether you would like to receive a ballot for the Secretarial Election. Return your response immediately to the committee established to conduct the election.



In your opinion ...

Thanks for copy of 'interesting' Murphy Book

Editor,

Thank you for giving our library a copy of Father Joseph Murphy's interesting work: Potawatomi of the West: Origins of the Citizen Band. The fact that this was the first major work published on the subject makes it an especially important contribution to the study of Oklahoma's Indian heritage.

It will be placed in our collection, where it will be available to our patrons.

Sincerely,

(Mrs.) Kay Parham
Library Director
Southeastern Oklahoma State
University
Durant, Oklahoma

Potawatomi of West is appreciated by OCU president

Editor,

Please accept my thanks for the impressive volume of Potawatomi of the West. It is extremely well researched, documented and written.

The book will make a handsome addition to our library collection of books depicting the history of Native American tribes.

I am sure Potawatomi of the West will be read and enjoyed by many of our faculty and students.

Sincerely,

Jerald C. Walker, President
Oklahoma City University

Attorney general of Oklahoma grateful for book

Editor,

I want to personally thank you for the copy of Potawatomi of the West. I have briefly looked it over and I am anxious to delve into it.

Again, thank you.

Sincerely,

Robert H. Henry
Attorney General
State of Oklahoma

P.S. I am a charter member of the Sacred Heart Historical Association. I really appreciate this book!

Father Murphy's book is valued library addition

Tanni Nikon:

Waywanna for the copy of the Citizen Band Potawatomi history.

This will be a valued addition to our library.

I sincerely wish my family name was listed on your rolls. Of all the several bands, yours is by far the most advanced. In the dark days of the past, folks from all the bands did many foolish and greedy things simply in an effort to stay alive, and/or to provide as best they could for their families.

Today we have the God-given chance to write new and better pages in our ongoing history, and your band has shown the way far better than many bands. Waywanna (thank you) for this gift; I will show it to others and I'm sure will get you additional copies sold.

Sincerely,

ShupSheWanna, Howard L.
LaHurreau
Indiana

Words insufficient to express thanks for copy of book

Dear Pat,

There are just not enough words to express my heartfelt thanks and appreciation for the complimentary copy of Father Murphy's book. It (the original thesis) was one of my first sources of information for my book. I saw a copy of his doctoral thesis at the KSHS Research Library in Topeka. I corresponded with him and with Fr. Wand over 20 years ago. I met Fr. Wand when I made a trip to St. Marys in the summer of 1965 or 6 when the Jesuits closed the college there and had an auction which friends of ours wanted to attend. That trip is what started me on a twenty-year odyssey that has not ended as yet and probably never will until I go the happy hunting grounds.

And then when I finally had time last evening to read the acknowledgements and saw my name, my cup runneth over! I probably won't be fit to live with for at least a week!

I have been intending to write and thank Mary for the copies of the HowNiKan I was missing and the material on the Vieux brothers, Peter and Andrew from the WHC for my Vieux records. Am still waiting for some verification of information from Montreal and then I can send the last of my Vieux family history to Ava in tribal rolls.

I have about four projects going at the same time and I am sure you know how that is. I do have a girl to help with the leg work now and that helps immensely.

Am enclosing a donation to the HowNiKan in appreciation for all the copying Mary has done for me. Had

to wait until I got caught up from Christmas and taxes etc.

Thank you again.

Sincerely,

Gladys Moeller
Kansas

Articles helped her discover family heritage

HowNiKan,

I appreciate and enjoy receiving the paper.

I knew very little of my heritage until finding out about my family in your articles in the paper.

Mary Bourbonnais was my Great Grandmother but I was separated from the family at an early age and knew very little about them.

I am enclosing \$20.

Dortha Bourbonnais Baxter,
Oklahoma

Paper told her about student aid

HowNiKan,

I want to offer a thanks to all who are involved in anyway with the publication and distribution of our HowNiKan. I live far away from most members in Oregon but enjoy keeping in touch through our paper. The paper was instrumental in making me aware of Student Financial Aid available to enrolled members. Through the generosity of this program I was encouraged financially to continue my education while working full time. In December, 1988 I received my Bachelor of Science Degree in Business Management from Maryhurst College in Lake Oswego, Oregon.

I thank you all and especially Ava DeLeon for your support and encouragement.

Please accept this check as a small contribution to your good works for our people.

Sincerely,

Lynda F. Eilers
Oregon

Which projects does tribe support?

Gentlemen:

Thank you very much for the invitation to the Regional Tribal Council Meeting of the Potawatomi Tribe. This is to let you know that I will not be able to attend. I am an old woman, deaf and almost totally blind and am not able to get around enough to do any traveling.

I am enclosing a check for \$25 which I would like to have you use to help defray the expenses of the Tribal Council or for any expense the Council sees fit.

While I am writing, I wish to ask you which, if any, Indian projects throughout the country the Potawatomi Tribe supports. I receive frequent letters asking support for various colleges, hospitals, schools, etc. I presume these organizations have secured my name from somewhere and ask my support, but I have no background of information concerning them. Which, if any, are related to the Potawatomi people, or which ones does this Tribe support or endorse? I shall appreciate your assistance.

I hope this letter is legible, as I am unable to see what I type.

With best wishes for a successful meeting.

Miss Frances Winn
Arizona

(Editor's Note: The Tribal Business Committee does not officially endorse any fundraising activities and none outside the tribal operation are affiliated with the Citizen Band.)

Reader enjoyed book very much

Dear Pat,

Please forgive my delay in sending you great appreciation for the book by Father Joe that you recently sent. It was a wonderful surprise and I enjoyed it very much. Everyone in Shawnee can take pride in the super job with the production and publication of the book.

We are looking forward to coming to Shawnee in June and wish you the best. Thanks again.

Best regards,

Craig Anderson
Texas

Regional council was thrill of life

Dear Editor,

I just experienced one of the thrills of my life, my attendance of the Scottsdale Regional Council Meeting. I enjoyed every minute of it. It was well planned just like an old time family reunion. Everyone seemed so happy. I am proud.

The Potawatomis are not only survivors - they are overcomers and with our present leaders - and administers, all barriers are being overcome and we are going through the barriers.

I would like to see every Potawatomi registered and voting and please back the man who has done so much to overcome government difficulties and bring us through poverty into a better financial condition. In fact the best condition I've ever see our tribe in.

Thank you Chairman Barrett.

Gladys Small
Arizona

TRIBAL TRACTS

Tribal candidates have to file March 27-29

Tribal members wishing to run for tribal office in the 1989 election must file their declaration of candidacy March 27, 28 or 29. Positions open in this year's election include tribal chairman, committeeman one and committeeman two on the Business Committee and three Grievance Committee spots.

A tribal member is eligible to file for office if (s)he is 21 years of age and residing in Pontotoc, McLain, Oklahoma, Lincoln, Cleveland, Seminole, Pottawatomie or Okfuskee County.

A person is not qualified to run if they have ever been convicted of a felony, been impeached or recalled by the tribe or ever been found civilly or criminally liable for a breach of fiduciary duty to the tribe.

A cashier's check for \$150 must be filed with the election committee along with the candidate's declaration for office. Filings will be accepted during normal working hours at the tribal complex March 27-29.



New At Fire Lake

An addition to the Citizen Band Potawatomi Tribe's Fire Lake Golf Course is this storage barn. The tribe keeps the course in top-notch condition. Photo by Loretta Tailbear

New catalogue may be interesting to tribal members

The Four Winds Publishing Company has released a catalogue that may be of special interest to tribal members. We have received many requests for Native American

children's books, books on beadwork and design and books to assist teachers in accurately depicting the Indians history and way of life. The Four Winds catalogue offers hundreds of reasonably priced books in these categories, as well as cookbooks, biographies, craft guides and numerous other Native American subjects.

To order the Four Winds catalogue send \$1 to: 1989 Catalogue, Four Winds Co., P.O. Box 3300, Rapid City, S. Dakota 57709.

Museum visitors over two months

Oklahoma - 71
California - 5
Utah - 1
Texas - 9
Indiana - 1
Arkansas - 2
South Carolina - 1
Colorado - 4
Pennsylvania - 2
New York - 1
Massachusetts - 3
Michigan - 3
Germany - 3
Total 106 visitors

January, 1989
Oklahoma - 38
Texas - 6
Maryland - 1
Arkansas - 1
Wisconsin - 1
California - 1
Iowa - 2
Florida - 2
German - 4
Total 56 visitors

PARTNERS IN PROGRESS

Our Tribe Is Heading In The Right Direction At Last!

Keep JOHN BARRETT, FRANCIS LEVIER & HILTON MELOT On The Job

The Citizen Band Potawatomi Tribe is a big business these days. It takes people with business sense and education to run it, people who know where the Tribe needs to go and what to do to get there. We simply can't depend on the federal government to bail us out — we have to do it ourselves.

That's why the Tribe has been fortunate to have men of the caliber of Chairman John Barrett and Committeemen Dr. Francis Levier and Hilton Melot at the helm — and why we are fortunate that they are willing to seek re-election. Each has the education, background and experience to do the job right and each has a proven record of performance in office. That's why they have been able to lead our Tribe through the most productive period in its history.

Before you vote on June 24, compare the records and backgrounds of those who are seeking these high offices. You'll find that John Barrett, Francis Levier and Hilton Melot have done their jobs right. Don't take a chance with the future. Vote for the men who are Partners in Progress with you — John Barrett for chairman, Francis Levier for committeeman, and Hilton Melot for committeeman.

During the tenure of the Barrett-Levier-Melot team, our Tribe has:

- ✓ Obtained road funds for the Shawnee area
- ✓ Established a computer store
- ✓ Filed for the tribe to acquire a bank
- ✓ Expanded and improved our museum
- ✓ Regained control of our Bingo Hall
- ✓ Won the right to call a descendency vote
- ✓ Doubled the size of the Tribal Store
- ✓ Taken the Tribe to the people outside the Shawnee area
- ✓ Established a Chronic Illness Pharmacy
- ✓ And accomplished much, much more

For Chairman Re-Elect John

BARRETT

For Committeeman, Re-Elect Dr. Francis

LEVIER

For Committeeman, Re-Elect Hilton

MELOT

Paid Political Advertisement

TAKING BACK



-OUR HISTORY, OUR LEGENDS, OUR CULTURE-

*I am anonymous
I am not to be named
I am but a Teller of Tales
A Keeper of the Mysteries and the Lore
The Wisdom and the Teachings of the Old Ones
Minatou of the Ways of the People
Come closer around the fire
And I will speak my story*

*I am anonymous
I am not to be named
A singer, a dreamer, a seer, a sham
Slave of Truth, Master of Lies
Lover, Father, Brother, Child
My story began when the Fire was made
I crossed the Great Flood with our Nation
Carrying the counsel of the Wolf
Carrying the secrets of the Owl*

*I am anonymous
I am not to be named
I am the Traveller and the Path
I am the Puma and her Prey
I am the Maggot that waits for the Vulture
I am the breathing of the Stars
I am the Dung, I am Ash, I am Dust, I am Lime
I am the headless Bird of Time*

*Say I am Movement, Ecstasy
Dear Listener, Stranger, my voice is yours
Listen to your soul for we are one....
We are anonymous
We are not to be named
Come closer around the fire
Let us speak the dreams of our people
Tell the tales of love and longing
And sing the songs of the yet unborn*

A HOWNIKAN SPECIAL SECTION

FEBRUARY, 1989

SCALPING THE INDIAN

(The following editorial from the Wichita Eagle was reprinted in the June, 1905 edition of the Sacred Heart publication, The Indian Advocate)

Now that the white man's government has succeeded in breaking up the tribal relations of the Indian, the red man of Oklahoma and Indian Territory will not be in evidence much longer. As soon as the government ceases to be the guardian and protector of the Indian the white man will pauperize the Indian in the speediest possible manner. An Indian can no more be legislated into a white man than a sinner can be legislated into heaven. He who formerly did the scalping will in turn be skinned alive, will be swindled and cheated until he will not have so much as a quarter section of land or even a pony to ride. All that is worth owning in the way of coal lands, timber lands, oil lands and agricultural lands in the Indian Territory will pass into the hands of the white

invader. As the Cincinnati Commercial observes, though the best Indian is the defunct brand, yet the red man has some rights which the paleface ought to be compelled to respect, but which according to the report made by Commissioners Bonaparte and Woodruff, he doesn't respect even a little bit. The report of the investigation of the treatment of the Indians in Oklahoma and Indian Territory is not creditable reading, by any means.

Whatever may be the faults of the noble red man, of his predilection for a lie when the truth would do him better, or his fondness for going fishing while his gazelle-eyed squaw does the work at home, there is nothing in either objection that warrants the predatory paleface in taking from the Indian the little that remains to him. He is entitled to be treated with justice - all the more so because he is helpless, himself, to enforce justice against his despoilers.

INDIAN PROVERBS

No Indian ever sold his daughter for a name.

Small things talk loud to the Indian's eyes.

When a man prays one day and steals six, the Great Spirit thunders and the evil one laughs.

The paleface's arm is longer than his word.

If the Indian would lie like the paleface, he would rule the world.

There is nothing so eloquent as a rattlesnake's tail.

(Taken from the September, 1906 Indian Advocate, newspaper for Sacred Heart Mission)



STORYTELLING: TALES OF ANIMALS, HISTORY, HEROES

The following is from an oral history project conducted by the Grand Rapids Michigan Public Library in 1985.

In the evening, when the day's chores were finished, many Indians gathered in their homes, before the light of crackling fires to hear stories. "They take turns telling stories. If it's a long one they'll go back next night and finish that story." These tales told of the Indians' kinship with the animals and the earth, of their war parties and heroes, of the history of their people from creation to the narrator's time, and of the humorous events that had colored their lives. Many stories have been passed from generation to generation and are still told today even though deeper meanings are often lost in the translation to English.

In these stories animals were often personified and their actions used to explain natural phenomena or the meaning of some part of Indian life. The turtle, for instance, had special meaning to all Michigan Indian tribes. "At one time they believed there was a big flood and the Indian people...couldn't [swim]. Along came the turtle. They all hooked up to the turtle and the turtle took them to land, so they looked up to the turtle very highly." Some Indians respected the turtle so much for his deed that they adopted his name for their clan.

Another animal story explained why the beaver builds a dam. Originally, beavers had narrow tails. One fall the beaver was gathering sticks to build his home. When he stopped working, he noticed that the muskrat had a wide, flat tail. Coveting the muskrat's tail, he offered his own in exchange and the muskrat accepted. With his new tail, the muskrat could swim swiftly through shallow water and could build his home near the shores of lakes and rivers. From that day on, the beaver, with his flat tail had to build dams to make the water deep enough for him to travel.

For the elders of today, what their parents said about animals has made a deep impression. When she was a child, one woman's parents quieted her and the other children in the family at bedtime by saying, "ko-ko-ko-gusa be-ki-yon" which means "Owl will get you."

"We don't know who owl is, but we are afraid of it...Whoever 'ko-ko-ko' is, I never find out...but it's something I fear...something the child fears." Other interviewees also mentioned "ko-ko-ko" and one even sang a brief song about it in the Ottawa language.

Bears also roamed the Great Lakes region. One interviewee said, "There was one over here by the Muskegon river. If you want me to tell this story right, you have to start way up north - what happened here and there until he got here, and how he got here - where he lived and everything - how long he lived each place. He stole a child. It's a real long one." Although he did not tell the entire story he gave this summary. "He was white. Way up north where that bear came from. He was seen all the way across Michigan. He came to this river...They shot him with bow and arrows but it wouldn't faze him. I was about twelve, fourteen years old. My uncle lived out here on Jackson Hill, over on the other end of town. One Sunday from there, he and I, my granddad was with us, we left and went down there. He showed me...where they killed that bear. A little girl, thirteen, fourteen years old, it was that killed it. She speared it with that 'geesh-gah' cedar. They say this one old man told them, 'That's the only way you're going to kill it,' so they made a spear. This animal come out. When it came out they shot him; couldn't get him. He walks down below the river. That's where the girl stood with a couple of men to protect [her]. The bear walked over there. She just speared him with that spear. They say when that girl speared him it was like spearing a big old pumpkin. Spear right through... 'geesh-gah' was something that animal was afraid of. Some animals, that was the only thing that would kill 'em. He [grandfather] told me all about where this bear came from. He lived in the water. He [the bear] had a big dog, too. They didn't get the dog. Later on, this old man says, 'That dog he won't live either. He'll die, 'cause his master is gone.' Four or five days later they found him out in Lake Michigan. The reason they killed this bear, he stole a child."

Among the most frightening tales were those about monsters who were said to inhabit certain places in Michigan. When one interviewee's grandfather was a young man, Grand Rapids was still a small town and travel by canoe was still the fastest. He came to Grand Rapids from the Northport area to hunt. "He used to come down there to Grand River. At night he said he put up his tent and he'd go hunting for meat for the winter, in the fall of the year...At night he'd hear that...like somebody was scraping their teeth or claws...on that 'ag-aw-as', they call it, that's that gypsum rock. He called it a monster that lived in there. And then he'd put tobacco in the fire and then he'd talk to that fire, just like a human being. 'I wouldn't come here to harm

you any. We came here so we can get our supplies of meat. Then after that we'll leave you alone and then we'll go back.' That's what they believe."

Several bodies of water were known to be the homes of sea monsters. "In one lake, it's said, it's connected underground to Lake Michigan. There's a monster that lives under there because everybody that drowns in that little lake, called Bass Lake, they never find the bodies. The monster gets them." One man actually saw a sea monster near Harbor Springs. "It looked like a snake, it was a snake. It was just like a log, but it swam under water. I couldn't move. I was...I was spellbound and I couldn't move until it got out of sight." When he told his mother what he had seen, she said, "Ah, never

mind, your father saw the same thing, more than once. Certain time of year, that monster come through." The sight of such a monster inspired the man to carve its image on canes made of water-worked wood. One of these canes was in the possession of an interviewee.

Not all animal stories were frightening. There was a legend, in the area where the sea monsters lived, of two little men who protected the Indian people from natural disasters such as forest fires and damaging cyclones. They also dived to the depths of lakes and killed sea monsters before they harmed their missions, they flew off in the form of eagles.

Nanabush was a prankster-hero of the Michigan Indians. One Ottawa referred to him as "a fictitious character". Another said, "He was an idiot." A third said, "He had a grandmother, too, that Nanabush." When asked him to tell Nanabush stories an Indian man said, "Nanabush, I know some of 'em. That's just a story. You might believe it. I don't believe what happened to him. I don't believe he lived." Nanabush stories were often narrated by grandparents while the children sat spellbound, listening to tales of Nanabush riding the wind storm, or running away from the white bear, or the north wind

(ma-gee-guiss). The Nanabush stories provided entertainment and explained natural phenomena in a subtle, humorous manner. The following stories depict the qualities of old Nanabush.

Nanabush and the Rock: Nanabush often sat on a particular stone formation watching the river flow by, sometimes seeing a great big fish. He sat at this spot so often that his rear end sank deep into the stone, leaving a permanent impression of his buttocks. "It's still there," said the interviewee.

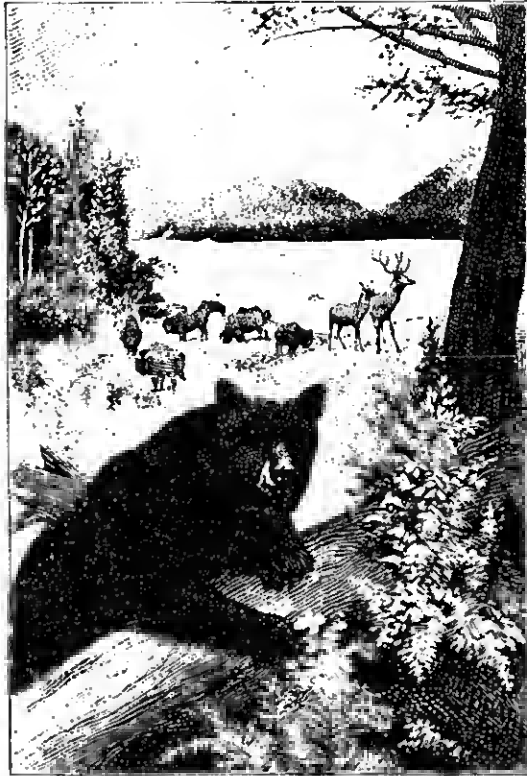
Why the Willow has Red Bark: After a long day hunting, an exhausted and ravenous Nanabush returned with his day's catch, two ducks. Nanabush built a fire and buried the ducks in the coals to roast, leaving the feet and legs sticking above the surface. He lay down for a nap after instructing his rear end to wake him if the white man came to steal his supper. Soon a white man arrived carrying a long stick with a feather on it and tickled Nanabush's rear end so it forgot to wake him. After the white man devoured the ducks and stuck the legs back in the fire, Nanabush woke up. When he pulled the duck's legs from the coals and discovered that the birds had been eaten, Nanabush was angry at his rear end for not waking him. He ran naked through the brush along the creek to punish it. The willows snapped up between his legs as he ran, cutting him. His blood streamed down on the willows staining their bark red. This is why Indian people use the root of the red willow for diarrhea medicine.

Nanabush and the Maple Tree: Many years ago the sap of the maple tree was thicker and less was needed to make syrup. Nanabush watched the Indian people. He noticed that they did not have to carry much sap to make their winter supply of sugar and syrup. They were getting lazy. To make their work harder, Nanabush urinated in the sap to make it thinner. Many more pails full were then needed and only ambitious workers could gather enough sap for their supply of syrup and sugar.

Nanabush and the Northern Lights: Nanabush was a great big man. He was lying down stoking a raging bonfire and the reflection became the northern lights. When she was a small girl, the interviewee who was told this story by her grandfather believed it.

Nanabush was looked upon as a prankster-hero whereas wild men were regarded solely as pranksters. Some Michigan Indians believed that the "koosh-na-na" (Potawatomi word for wild men) glided effortlessly through the forests in spirit form. They accepted offerings, such as tobacco, if the gift were placed on the ground. Potawatomis believed that an offering of tobacco to the "koosh-na-na" assured a successful hunt. The wild men had a tendency to lead hunters astray, often in circles, until they tired of toying with them. Years ago, when Indians tended to spill gunpowder on the ground while filling their muzzle loading rifles, wild men scooped it up to use at

Continued, next page



STORYTELLING: AN INDIAN TRADITION - FROM PAGE 9

night in their rifles. They were alleged to have gardens, potato and onion patches, scattered in isolated areas of the forest. Occasionally Indians caught a glimpse of the wild men. "I believe in that wild man! I heard that a long time ago, here and there..If he wants you to see him, you can see him."

The wild men played pranks on doubters who refused to acknowledge their existence. A half century ago, in a heavily wooded section of Oceana County, a wild man made his presence known to the night watchman of a lumber camp. After being warned about the wild man, the elderly watchman snorted, "I'll kick him in the hind end if he comes around." Later that night, a wild man stealthily crept behind the night watchman and shoved him into the creek. He waded to the opposite bank to pull himself out of the water but the wild man dunked him again. This continued most of the night. Finally, the watchman waded to the middle of the creek and waited until daybreak for the wild man to leave.

Another mischievous prank played by a wild man was that of rolling stones down the sides of houses. One instance of stone rolling took place in Manistee, by the river, during the evenings before the interviewee's husband returned from work. "One used to monkey there by our house...When we lived by [X] — at night. [Y] used to work with this farmer, sometimes till ten o'clock, eleven o'clock. During this time my child was small then and my other kids were small then. I had three then, one in the hammock, one in bed, and one sleeping with me 'cause he (her husband) was late all the time. All that time, beginning of dark, just like a great big stone would hit the side of our house. Oh! That used to scare me! I used to think, oh, I wish [Y] would come home...Then it musta been he throwed something else on the roof. I can hear that rolling down! Oh! In the morning I'd look around see where that stone went. But, you'd never see it."

Accounts of battles that had been fought between the different tribes were also preserved by storytellers. One battle was remembered by many Indians in Michigan's Lower Peninsula. The Ottawa moved south, into lower Michigan, and the men went hunting, leaving the women and children alone in the village. As the men were returning to their village, one man saw what looked like clothing hanging from a tree. Moving closer they discovered it to be the body of a dead woman and they found that all of their women and children had been murdered. The Potawatomi told the infuriated hunters that the Mascoutens had done the deed. The Ottawa men found the Mascoutens and attacked them, killing everyone they found. Only those who took to their boats and crossed Lake Michigan survived. To this day, descendants of the Mascoutens may only be found in the western states.

One woman reported another way a group of Michigan Indians once dealt with their enemies. She said, "Now this little old lady - there's the magic again - she said, 'We're going to be attacked tonight. Now I want you young people to run. I want you to get away from here and I want you go and hide.' They said, 'Well, why do you want us to hide and what are you gonna do?' She says, 'I'm gonna stay here. Only one thing, you dig a trench about...half width of a man, 'bout to here. [Gestures to indicate the depth of the hole.] You dig a hole in this tepee...I'll take care of it. You young people get away from here, I'll take care of it.' They [her relatives] went a little ways but they come back the next day...She had a club. She sit there where the hole was, where you come in. When these folks attacked, they was a bunch here and a bunch there, and group there. And their connections [signals]...course they made this all up together, you see, and that group over there, that group over here, they would answer to each other. Now this one would give a sound and that one would give a sound in a moan or something. Now you be a dog, or be a bird, or you be a owl, or you can be something else. And when they surround the village where they were gonna attack, this poor old lady was sitting in there...She hears 'em when they come near. Then she sit there. She must've been brave and when they went, coming little closer, closer and pretty soon the first attack. They looked in there to look for their enemies and she popped him one and he fell in this hole. She hit him hard enough to knock him out so he didn't jump or holler or anything. Pretty soon...this guy he didn't hear anything in there so he thought he'd find out what it 'twas and he got popped...pretty soon, maybe a half dozen were knocked out. This one guy, he said, 'I'm not going to go in there. I'm going to run.' So he ran and



when he ran the rest of them ran. And of course, they were gone and she had a signal for the other guys to come back the next morning, not that night. When they come back they said, 'Well, our poor mother's probably killed. She's probably down in that trench. Maybe she made us dig a grave for her.' They were all stirred up. So when they got back, this grandmother was getting breakfast and [they said], 'Granma, how did you do it? So she opens up the tepee and five or six bodies were in there and they were all dead.'

Stories are still told about Tecumseh, the Shawnee chief who united many tribes east of the Mississippi in an attempt to drive intruders from Indian lands. An Ottawa interviewee said, "Tecumseh used to go 'round nights with a couple hatchets...and kill all the white men he could, 'till he'd get tired, then he'd come back. Next night he'd take off again. He kill a whole lot of white men, soldiers. Lotta Indians fight with him too." One night Tecumseh returned to camp mortally wounded. He instructed his men to dig a hole and bury him in a sitting position with his head one foot below the ground surface. "he said, 'At daylight I'll be dead. You cover me up. Next year there'll be a little walnut tree growing out of my head.'" As Tecumseh had prophesied, a walnut tree grew on the spot where he was buried. Years later, during the Civil War, an Indian dug through the tree roots, found Tecumseh's petrified remains and removed them from the grave. Both the North and South bid for the body but the North purchased it for one thousand dollars. "When they built that Washington Monument [Capitol building] they made that Indian with bronze. Twenty-one feet and six inches tall and stand it right on top of that

dome. It's all bronze. I did know how many tons it weighed. But that one who is petrified, when you go up them big steps, I think it's about fifty feet from there. There's great big pillars in there. He sits right in front of that pillar in a chair. Right today, he sits there. My granddad he heard about and went over there...They seen it."

Land claims and payment for ceded lands are important issues to the Michigan Indians and have been since the first treaties were signed in the late 1700's. Though an interviewee told this story as a joke, it reflects how little understanding the Indians had of "land deals". Two Indian women "got together. They got talking and visiting and one of them spoke about the Indians selling their lands. This other woman said, 'Why can't I go and sell my land?' 'Sure,' the other woman says, 'you can go and sell your land'. So they got ready, started walking down the road, were heading for the same place, where these other Indians they touched the feather [quill pen] and the white man (a land agent the Indians in that area called Domquin, which means 'you touch the feather) he marked (signed) their names, and the land was switched over on sale for the white man to acquire...They met another Indian coming from the other way and he said, 'Boo-zhoo. Anesneape azhayak?' He meant 'where you going?' 'Oh, we're going over here. We're on our way over there selling land.' And this man says, 'What you got in your sack?'

"They were carrying a bag of something - about that much, they could carry over their shoulder and they said, 'We heard that Indians are selling their lands and we go over there and sign off, over there in Hart. There's a man there. All you have to do is touch [the quill pen]. We can't sign. We don't know how to write, can't write our names. We just touch the feather and then our names are signed. Our land is turned off with our names written on there.' 'Well, how much land you got?' The woman says, 'Gee, I got over two hundred acres of land.' 'What you got over your shoulder?' 'Well, that's the land we was trying to sell.' she said. 'Well, my gosh.' he said. 'That ain't the way you're selling your land when you get your name signed over there. You gotta get out of where you livin' now. If you got two hundred acres of land, you gotta leave that.' 'My gosh. If that's it, we might as well dump this land. We thought we was sellin' what we was carrying, thought they just wanted to buy what we could carry.'"

Lack of understanding between an Indian and a white man was also used to explain why drawings portray Indians with large noses. "I often wondered about every time you see a picture of an Indian on a post [card] or paper,

Continued, next page

POKAGON'S ARBUTUS STORY

The following story written by Simon Pakagon is reprinted from his autobiography "Queen of the Woods."

"Many, many moons ago there lived aki-wesi (an old man), alone in his lodge, beside sebin mash-kaw-ag (a frozen stream) in the forest. His locks were long and white with age. He was heavily clad in be-waw-ig (furs), for all the world was bi-boon (winter), sagi-po and mik-wam (snow and ice) everywhere. No-din (The winds) swept through the woods, searching every bush and tree for be-nesh-ig (birds) to chill, and chasing maw tchi man-i-tog (evil spirits) over high hills and through valleys deep and broad. And the old man went about vainly searching in the deep snow for pieces of wood to keep up the fire in the lodge.

"In despair he returned to the lodge, and sitting down by the last few dying coals, he cried to Ki-ji Manito (the God of heaven) that he might not perish. No-din-og (the winds) answered with a howl, and blew aside the door of his lodge, and there came in gwa-notch ban-ikwe (a most beautiful maiden); her cheeks were like wild, red roses; her eyes were large, and glowed like the eyes of kit-agaw-kons (the fawn's) in the moonlight; her hair was long and black as ka-gi-gi (the raven's) mi-gwan-og (feathers), and it touched the ground as she walked along; her hands were covered with willow oni mikog (buds), and on her head was a wreath of waw-bi-gon-og (wild flowers); her clothing was wish-co-bad mash-kos-sew (sweet grass) and ferns; her moccasins were wabi na-ba-gask (white lilies), and when she breathed, the air of the lodge became warm and fragrant. The old man said, 'Nind da-nis (my daughter), I am glad to see you. My lodge is cold and cheerless, yet it will shield you from the tempest of tibil (night) But do tell me who you are, coming into my lodge in such strange clothing? Come, sit here, and tell me of nind-au-kee (thy country) and nin gash-kia (thy victories), and I will tell thee of gwash-kwes-iwin (my exploits), for I am Manito (a spirit).'

"He then filled two o-paw-gan-op (pipes) with os-se-maw (tobacco), that they might smoke as they talked; and when the smoke had warmed the old man's tongue, he said: 'I am Manito. I blow my breath and the lakes become like boo-au-nag (flint), and the rivers stand still and bridge over.' The maiden answered: 'I breathe and the flowers spring up on all the plain.' The old man said: 'I breathe and sag-ipo (the snow) covers all aukce (the ground).' 'I shake my tresses,' returned the maiden, 'and warm rains fall from the clouds.' 'When I walk about,' answered the old man, 'leaves fade and fall from the trees. At my command the animals hide themselves in the ground, and the birds forsake the waters and fly away, for I am Manito.'

"The maiden made answer, 'When I walk about, the plants lift up their heads, and the naked trees cover themselves with green leaves without number, the birds come back, and all who see me sing for joy; music is everywhere.' And thus they talked, and the air became warmer and more fragrant in the lodge, and the old man's head drooped upon nin ka-ki-gan (his breast), and he slept.

"Then ke-sus (the sun) came back, and the bluebirds came to the top of the old man's lodge, and sang, 'Nin ni-bog-we! Nin ni-bog-we! (I am thirsty! I am thirsty!)' And seben (the river) replied, 'I am free; come and drink.' As the old man ni-baw-wind (slept), the maiden passed her hand above his head; he began to grow small, streams of water began to run off o-don (his mouth), and very soon he was a small mass upon the ground, his clothing turned to withered leaves. Then the maiden, kneeling upon the ground, took from her bosom the most precious white flowers, and hid them about under the faded leaves, and breathing upon them, said: 'I give you all my virtues, and my sweetest breath, and all who would pick thee, shall do so upon bended knees.'

"Then the maiden moved away through the woods, and over the plain, and all the birds sang to her, and wherever she stepped, and *nowhere else*, grows our tribal flower, the trailing arbutus."

THUNDER MOUNTAIN LEGEND

By Daniel Shepard

Now regarding the Thunder mountain in the western part of Marinette County. I've heard something about it since I was a little tot. But I have never been there to see it, as close as it is from where I live.

First let me try and explain thunder. We (Potawatomi) believe it to be a large bird like an Eagle, only it is way larger. And when it was made it was made to have power in order to defend us from the great serpents in eating or killing the human race. It was also to moisten the earth for vegetation. Thunder, we call them, or one Che-quah. And the Mountain we call Bi-kwa-ki, so Thunder Mountain, is construed Che-quah Bi-kwa-ki.

Many and many years have gone by since the hill in question received its name. Because in the beginning of its Indian history the Thunder Birds used to make their nests and sit on the two eggs until the young were hatched. Indians many years ago in summertime visited the hill and were surprised to find several pairs of young Thunders. And it's always the custom with Indians to offer tobacco for friendship and safety.

And later on in another visit by Indians a pond was discovered on top of the hill. And it was dangerous. The Serpent who lives under the hill had caused there to be a pond on top of the hill where he could sun himself when the sky was clear. And one sunny clear day he was sunning, probably asleep, when a lone Thunder discovered him and decided to catch him alive and carry him off. So the Thunder came down from the sky and caught the serpent. The Thunder's claws were fastened in the Serpent's flesh. The Thunder would carry him so high. The Serpent, struggling, would carry the Thunder back down on the pond.

By that time an Indian hunter, who was passing by, happened to look to the top of the hill and to his surprise saw the two struggling, and went up to witness the great fight. He was noticed by them, and the Thunder Bird spoke and said, "My friend, help me, and shoot the Serpent with your arrow and I will make you a great man." The Serpent also spoke and said, "Help me, and shoot the Thunder, and I'll promise you my friendship to the end of all times." The Indian did now know which one to help, so he shut his eyes and shot an arrow towards the fighting two and shot the Thunder. That shot weakened the Thunder and he was taken under the hill as a prisoner. The Thunder Bird is there and the hill is called Che-quah Bi-kwa-ki. Whenever there is going to be Thunder storms in a clear night lightning is seen from the Thunder Mountain.

STORYTELLING - FROM PAGE 10

always got a big nose...I asked my grandmother about that. I asked her, 'Why is it that white people always make an Indian such a big nose?' She said that years ago an Indian made a mistake. A white man came around asking questions like you right now...This Indian told this white man that their God told them to watch their nose. I mean to watch it so it wouldn't grow and get into other people's affairs, stick their noses into other people's troubles...This Indian chief told that white man that their God told them to watch their nose, so that's why white man started making nose on Indians [large enough that it could be easily seen].

Mixed in among tales of battles, monsters, and bad medicine, Indian stories sometimes emphasized the more humorous aspects of life. "This was back in bearwalk days that two very old men, who had always competed with each other over one thing or another all their lives, met once again. They still couldn't resist trying to outdo each other. The one old man, feeling the other was getting the better of him in their battle of wits, said to his friend, 'I can come over to your house in a ball of flame and you'd never know it was me.' The other old fellow thought a while and then said, 'Ya, but at your age your fire might go out too, before you get there.'"

STORIES OF

WINDIGO - A HUMAN BEING TRANSFORMED

The distinguished anthropologist, Diamond Jenness (1886-1969), prepared this summary of the belief in the Windigo among the Ojibwa. It comes from his study The Ojibwa Indians of Parry Sound, Their Social and Religious Life, Ottawa: Department of Mines, 1935; National Museum of Canada, Bulletin No. 78, Anthropological Series No. 17, pp. 40-41. Chief of the Anthropological division of what is now the National Museum of Man, Jenness was the author of The Indians of Canada published in 1932 and many times reprinted.

The most dreaded of all the supernatural beings that are evil or hostile to man is the *Windigo*, a personification of the starvation and craving for flesh that so often befell the Ojibwa in the later months of winter. The *windigo* is a human being transformed by cannibalism into a monstrous giant with supranormal powers. A sorcerer through witchcraft may prevent a hunter from killing any game, and reduce his family to such straits that one member, crazed by hunger, kills his family, kills and eats a brother or a sister. Then the appetite for human flesh becomes insatiable. The cannibal's body swells to the size of a pine tree and becomes hard like stone, impenetrable to arrow or bullet and insensible to cold. Naked save for a loin-cloth the monster roves the countryside seeking more victims to devour. Its breathing is like the whistle of a train, audible for miles; and its shouting weakens the limbs of the Indian it pursues. It haunts the country only in winter, when it attacks its victims during snowstorms or unusually cold weather; with the first melting of the snow it retreats to the north where the climate remains cold throughout the year. None but a medicine man can kill it, for the ordinary weapons of the Indians are of no avail. Even though a man cut off its head it will reunite with its body. But the medicine man discovers the presence of a *Windigo* several days beforehand and learns also the method by which it can be destroyed.

A glutton who eats butter or fat by spoonfuls, or drinks gravy from a bowl instead of mixing it with his potatoes, is especially liable to develop into a *Windigo*. Children are, therefore, trained to eat carefully, and cautioned against greediness or perverse appetites that might impel them under stress of hunger to practice cannibalism.

"Charles Senneba, 'Big Ribbon,' who died a few years ago, had crazy spells during the later years of his life. He always knew when they were coming over him and warned the people to flee. At one time he would actually sharpen a stick on which to roast someone. But he died before he became a real *Windigo*" (Jonas King).

The Parry Islanders believe that they have a supernatural protector against the *Windigo* in a giant named *Misabe*, who seems to play no other role in their mythology.

"*Windigo's* greatest enemy is *Misabe*, a giant. Once some Indians fell asleep in their canoe and drifted far from their home. When they woke their canoe was pounding on a sand beach. They landed, and saw the tracks of two huge men going in the same direction. Nevertheless they camped on the beach, not knowing where else to go. In the evening *Windigo* approached them carrying an enormous frog, which is the game *Windigo* hunts; but it passed by without harming them. Then, just before dark, *Misabe* appeared carrying a huge beaver. He said to the Indians: 'Don't be afraid, for it was I who willed you to come hither. He who passed in front of me is dangerous so I will take you to my home.'

"Now *Misabe* and *Windigo* were neighbors, though they ate different foods. *Misabe* kept the Indians in his house for ten days. One day *Windigo* put his head inside and said 'Are there Indians here?' But *Misabe* answered, 'No, How could any Indians come here?' When *Windigo* had gone away, *Misabe* said to the Indians, 'You are tired of doing nothing. You may hunt and kill beaver, which are very plentiful here. But my dog will accompany you to protect you from *Windigo*.' "The Indians went hunting, and *Windigo* followed them; they could hear his breath whistling behind them. But *Misabe's* dog, which was of ordinary size, shook itself and expanded to the size of a man. It shook itself again, and became as high as a pine tree. Then it chased *Windigo* away, returned to the Indians and resumed its normal form. The Indians killed many beaver and returned to *Misabe* the next day.

Sometimes *Windigo* tries to cross the strait *Bodgawining*, but a huge crayfish pinches its toes when it enters neck deep into the water and makes it turn back." (Manatuwaba)

RED TAIL CONQUERS THE WINDIGO

A few miles from Sandy Lake, many years ago, a large number of Cree were living at a summer camp. Suddenly, everyone felt a change come into their minds and feelings. The people walked around in a trance-like condition. They knew something horrible was approaching their camp - a *windigo*. Everyone was terrified.

For days the sky had been dark in the west and the *windigo* could be heard far in the distance. All the medicine men in the village began to call on their powers to try and prevent a *windigo* from destroying the camp and murdering the people. Shaking tents were set up but the wind blew them to the ground before they could be used. Other magical rituals and ceremonies were implemented but they did not work; the *windigo* was still coming. The medicine men were defeated. The Red Tail, the village outcast, spoke to the medicine men.

"Ma-mandowin-ninih. The only way you can save the village is to ask me to protect the people. You must give me offerings because I will need the strength to stop this beast."

Everyone laughed at the humble man. He was unwanted; he had no wife or children; he was the joke of the village. How could this person hope to turn back the *windigo*? The medicine men went on with their own magic trying to prevent the *windigo* from coming.

But the *windigo* kept moving relentlessly toward the village. When the *windigo* was near the medicine men were paralyzed with fear. In desperation they realized that Red Tail was their only chance for survival. All of the people came to the lodge of Red Tail which was on the edge of the camp and piled gifts and tobacco in front of his door.

The sky was black and the wind was howling when Red Tail began his ritual. As he smoked his sacred pipe, three great noises came from the bowl. Outside thunder rolled and wind began tearing up the trees. Then Red Tail ran out to meet the formidable *windigo*. Above the noise of the storm the people in the camp heard three shots. (There were no firearms in those days.) Then the wind stopped and the sun came out.

The Indians lying around on the ground were revived from the attack of the *windigo*. Soon everyone was back to normal and they saw Red Tail coming out of the forest.

"The monster is dead," Red Tail told the people. "It is lying below the falls on the river. There, you can see its hairy back sticking out of the water."

All the people went to the falls to see the monster. There was no doubt that it was dead because it was floating lifelessly in the water. Then Red Tail told the rest of the camp: "Through the help of the spirits in my shaking tent, I will make the body of the *windigo* disappear."

The next day the people went back to the falls and the great body of the *windigo* had vanished.

From that day on, Red Tail was treated with the greatest respect among the people. He was given the most beautiful and favorite woman in the camp for his wife and for the rest of his days he lived happily. The village outcast, Red Tail, had saved them all from the horrible *windigo*.

THE WENDIGO



THE WENDIGO

Ogden Nash/1936

*The Wendigo,
The Wendigo!
Its eyes are ice and indigo!
Its blood is rank and yellowish!
Its voice is hoarse and bellowish!
Its tentacles are slithery,
And scummy,
Slimy,
Leathery!
Its lips are hungry blubbery,
And smacky,
Sucky,
Rubbery!*

*The Wendigo!
The Wendigo!
I saw it just a friend ago!
Last night it lurked in Canada;
Tonight, on your veranda!
As you are lolling hammockwise
It contemplates you stomachwise.
You loll,
It contemplates,
It lollops.
The rest is merely gulps and gollops.*

A MAN NAMED WEENDIGO

The following tale about the man who became a spirit is recorded in Ojibway Heritage (1976), a collection of traditional lore written by Basil Johnston, who was born and raised on the Cape Croker Reservation in the Bruce Peninsula. He heard this story from the lips of his grandmother. Johnston, a lecturer in the department of Ethnology at the Royal Ontario Museum in Toronto, believes the word "Weendigo" derives from two Ojibway terms with related meanings: ween, "himself, he"; digo, "for himself". Thus the word means "he for himself" - selfishness, the spirit of excess. When he was a youngster in the late thirties and forties, Johnston's grandmother warned him to beware of the Windigo, the Iroquois, and the white man - not necessarily in that order. Johnston equates the Windigo with "the bogeyman: but nonetheless has been known to refer to the creature as "Mr. Windigo."

There was a man named Weendigo, who lived on the north shores of Lake Nipissing.

For many years he and his family lived happily and fully on the plentiful game and fish that abounded in the country and the lake.

But conditions changed. Animals became scarce and fish rare. For all his skill, Weendigo's family began to starve. So desperate was he that at last he and his family began to eat the inner bark of trees and to make soup from barks.

Weendigo went days from home toward Temagami and south as far as Madawaska and as far west as Georgian Bay, but such long journeys were pointless. He might get game but how was he going to get it back?

He prayed to Kitche Manitou, but his own circumstances did not improve. He went for help to a Waubeno from whom Weendigo obtained a potion for hunting success. Weendigo was to take one small portion each day. According to the prescription, the medicine would soon take effect. That night Weendigo took a pinch and mixed it in the form of a tea, which he drank just before going to bed.

Very early the next day, he woke up while it was still dark. Convinced that there was no point in remaining in bed, Weendigo quietly rose and left the house. Outside, he was astonished at the length of his strides and the speed with which he covered the ground. In no time he had gone from Nipissing to Temagami to Temiskaming where he found a village of people standing around a great fire. Emerging from the woods and for fun, he gave three war cries. At the frightening call, the people and the children fell into a faint and changed into beavers.

Without thinking too much about the transformation of people into beavers, Weendigo considered the circumstance as a matter of good fortune and timeliness. He was hungry and famine did not allow him the luxury of

questioning good fortune. Weendigo picked up the beaver, fifteen in all and skinned them. Then on the fire that had been prepared by the people of the village, Weendigo roasted all the beaver. When they were done, he sat down to eat.

He didn't eat; Weendigo stuffed himself. In fact, he ate all fifteen beavers. Nor did it occur to Weendigo to question his enormous appetite. He didn't stop to wonder how he could eat more than one beaver; he didn't even stop to consider whether he should carry the beaver home to his family. He thought only of himself. What was even more astonishing than the transformation and his appetite was his increase. For the more Weendigo ate, the greater he grew in size and the greater was his hunger. Instead of alleviating his hunger, Weendigo, by his very act of eating, actually fostered more and greater hunger.

Weendigo, larger and hungrier, left Temiskaming and proceeded north. It seemed that the further north he went, the more game there was. Weendigo's hunger superseded everything else, even his family and village. His need had first to be served and satisfied. In James Bay, Weendigo ate and ate, killed and killed.

In the meanwhile, Megis (shell) had returned from a long journey to his home around Temiskaming to find his village devastated and his people vanished.

Despondent, Megis went to a medicine man for guidance and help. As required by the medicine man, Megis went into vigil where in dream, he saw the fate of his people and village. His patron and tutelary, the bear, appeared to him and disclosed a solution to render him powerful enough to challenge Weendigo.

Megis, next day, made the medicine. After he took the medicine, Megis began to grow. When he had attained a very great height, Megis went in search of Weendigo. By following the tracks of Weendigo, megis found it easy to locate him on the shores of James Bay.

Without waiting, Megis attacked Weendigo; and in a short while, slew Weendigo, badly weakened from hunger.

With Weendigo's death, his victims revived, Weendigo himself, though dead, continued to live on as an incorporeal being, the spirit of excess. As the spirit of excess, Weendigo could captivate or enslave anyone too preoccupied with sleep or work or play or drink or any pursuit or occupation. Children and the young were often warned. "Don't play too much, Weendigo will get you."

Though Weendigo was fearsome and visited punishment upon those committing excesses, he nevertheless conferred rewards upon the moderate. He was excess who encouraged moderation.

THE ALGONQUIN LANGUAGE

We have no "articles" in our language; some have supposed "aw" in "aw-ikwe" to be an article, but it does not denote *the* woman, but this or that woman.

We have no separate pronoun for gender, "win" signifying he, she, or it; but we use different words for the individuals of different sex by prefixing the word "nabe" to the masculine gender and "ikwe" to those of female gender; as, "Nabe-suc-see" (buck or male deer), "Ikwe-suc-see" (doe or female deer). In English, when several persons are referred to of like gender, many times it is extremely difficult to understand, by the pronoun, which one is referred to, but in our language that doubt never occurs.

Another peculiarity in our language is the shortening of words in forming phrases; for example, "onindgima" (hand), "ni-nindg" (my hand), "ki-nindg" (thy hand), "onindg" (his hand).

Again, take "oossima" (father), "noss" (my father, "k'oss" (thy father), "ossan" (his father); "wegimind" (mother), "ninga" (my mother), "kiga" (thy mother), "ogin" (his mother).

Relationship in our language is much more clearly defined than in the English. Take, for example, "my uncle:" We would say "nimishome," which signifies "my father's brother," and "nijishe," which means "my mother's brother." "My aunt" is expressed by "ninsigos" (my father's sister) and "ninoshe" (my mother's sister) and so on through the different lines of relationship, which generally are expressed and defined by a single word.

In concluding this brief sketch of the Algaic dialect, I wish to state that all the parts of speech hinge on the verb and nearly all the words in our language can be transformed into verbs. The learned, who have studied our language well, and have become familiar with its construction, declare that it is a wonderful dialect; that it is perfect in its own way, and has many beauties not to be found in modern languages. the verb in the Algonquin idiom is indeed the supreme chief of all other parts of speech. It has been compared by a learned philologist to Atlas carrying the world on his shoulders. If such a comparison is allowable, I will venture a more modern one, and say it is more like the sun that holds in his embrace all the bodies of the solar system, drawing into its magical circle all other parts of speech, causing them to breathe, move, suffer, or rejoice in such manner and in such situations as is most pleasing to it.

Names Of The Twelve Months

Manito-gisiss — The moon of the spirit. (January.)

Namebini-gisiss — The moon of suckers — fish. (February.)

Onabini-gisiss — The moon of crust on the snow. (March.)

Bebokwedagiming-gisiss — The moon of breaking of snow-shoes. (April.)

Wabigon-gisiss — The moon of flowers and bloom. (May.)

Odeimini-gisiss — the moon of strawberries — heart-berries. (June.)

Miskwimini-gisiss — The moon of raspberries — red berries. (July.)

Min-gisiss — The moon of whortleberries. (August.)

Manominike-gisiss — The moon of gathering the wide rice. (September.)

Binakwi-gisiss — The moon of falling leaves. (October.)

Gashkadino-gisiss — The moon of freezing. (November.)

Manito-gisissions — The little moon of the spirit. (December.)

The word "gisiss" means both sun and moon; the moon we call *tibiki-gisiss* (the night sun), "tibik" (night).

"Gijig," or "gijigad" (day); "Nigogwan" (two days), etc.

In speaking of the time, we say such a moon is so many days old; for instance, *Manito-gisiss* (January) "Nongom" (today) *nijgwanagisi* is the second day of January; and so on through all the different days of each moon during the year.

In speaking of the time of day we place the numeral representing the hour before the word, "dibaigan," meaning "o'clock;" for instance, *Bejig dibaigan* — one o'clock; *nig dibaigan* — two o'clock; *niswi dibaigan* — three o'clock; and so on.

Numerals

The following numerals, with slight variations, were once used by all the tribes of the great Algonquin family:—

Bejig — One.

Nij — Two.

Niswi — Three.

Niwin — Four.

Nanan — Five.

Ningotwaswi — Six.

Nijwaswi — Seven.

Nishwaswi — Eight.

Jangaswi — Nine.

Midaswi — Ten.

Midaswi ashi bejig — Eleven.

Midaswi ashi nig — Twelve.

Midaswi ashi niswi — Thirteen.

Midaswi ashi niwin — Fourteen.

Midaswi ashi nanan — Fifteen.

Midaswi ashi ningotwaswi — Sixteen.

Midaswi ashi nijwaswi — Seventeen.

Midaswi ashi nishwaswi — Eighteen.

Midaswi ashi Jangaswi — Nineteen.

Nigtana — Twenty.

Nigtana ashi bejig — Twenty-one.

Nigtana ashi nij — Twenty-two.

Nigtana ashi niswi — Twenty-three.

Nisimidana — Thirty.

Nisimidana ashi bejig — Thirty-one.

Nimidana — Forty.

Nanimidana — Fifty.

Ningottwasimidana — Sixty.

Nijwasimidana — Seventy.

Nishwashimidana — Eighty.

Jangasimidana — Ninety.

Ningotwak — One hundred.

Ningotwak ashi bejig — One hundred and one.

Ningotwak ashi nig — One hundred and two.

Ningotwak ashi midaswi — One hundred and ten.

Ningotwak ashi midaswi ashi bejig — One hundred and eleven.

Ningotwak ashi midaswi ashi ningotwaswi — One hundred and sixteen.

Ningotwak ashi nigtana — One hundred and twenty.

Ningotwak ashi nigtana ashi nanan — One hundred and twenty-five.

Nijwak ashi nanimindana ashi nanan — Two hundred and fifty-two.

Niswak — Three hundred.

Niwak — Four hundred.

Nanwak — Five hundred.

Ningotwaswak — Six hundred.

Nijwaswak — Seven hundred.

Nishwaswak — Eight hundred.

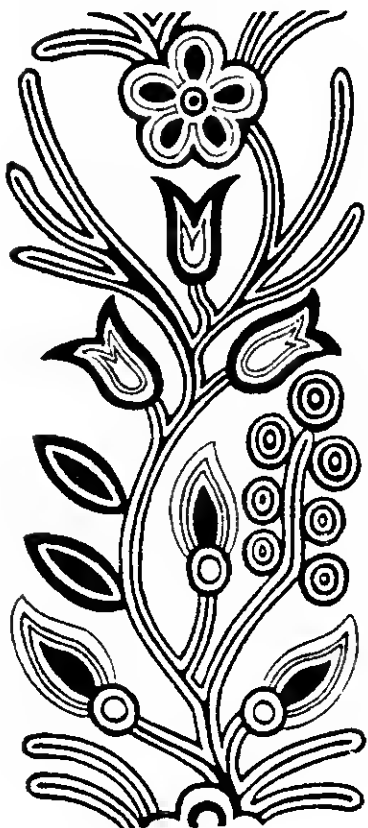
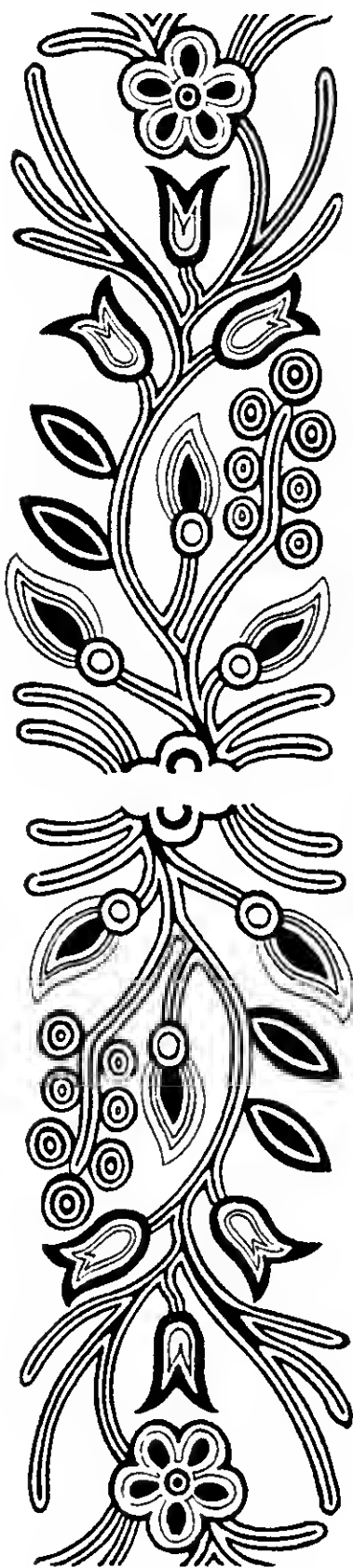
Jangaswak — Nine hundred.

Midaswak — One thousand, etc., etc.

The reader of the foregoing table will please bear in mind that the conjunction, "ashi," rendered in English, means "and," but it is only used in our language to join numerals; hence, when we say "midaswi ashi bejig," it is equivalent to saying in English, "Ten and one are eleven," and so on up to twenty; and from twenty up to one hundred, and so on, as exemplified in the foregoing table.

Wherever the word "ashi" appears in our language, it always means that the numbers it connects are to be added together. In common usage, between "ten" and "twenty" we omit "midaswi" (ten) and simply place "ashi" before one of the digits, "ten" of course being understood; for instance, "ashi bejig, 11," "ashi nij, 12," "ashi niswi, 13," and so on. You will further observe from the table that by adding "dana" in certain form to the

Continued, next page



TECUMSEH'S BROTHER - THE PROPHET - DECLARES RULES OF LIFE

The Prophet with all his brothers are pure Indians of the Shawanoe nation, and when a boy, was a perfect vagabond and as he grew up he would not hunt and became a great drunkard. While he lived near Greenville in the State of Ohio, where spirituous liquor are plenty he was continually intoxicated; having observed some preachers who lived in the vicinity of Greenville a preaching or rather the motions, etc., in preaching (as he cannot understand a word of English) it had such an effect on him, that one night he dreamt that the Great Spirit found fault with his way of living, that he must leave off drinking, and lead a new life, and also instruct all the red people the proper way of living. He immediately refrained from drinking any kind of spirituous liquor, and recommended it strongly to all the Indians far and near to follow his example, and laid down certain laws that was to guide the red people in the future. I shall here give you as many of those laws or regulations as I can now remember, but I know I have forgot many.

1st Spirituous liquor was not to be tasted by any Indians on any account whatever.

2nd No Indian was to take more than one wife in the future, but those who now had two three or more wives might keep them, but it would please the Great Spirit if they had only one wife.

3rd No Indian was to be running after the women; if a man was single let him take a wife.

4th If any married woman was to behave ill by not paying proper attention to her work, etc., the husband had a right to punish her with a rod, and as soon as the punishment was over, both husband and wife, was to look each other in the face and laugh, and to bear no ill will to each other for what had passed.

5th All Indian women who were living with white men were to be brought home to their friends and relations, and their children to be left with their fathers, so that the nations might become genuine Indians.

6th All medicine bags, and all kinds of medicine dances and songs were to exist no more; the medicine bags were to be destroyed in presence of the whole people collected for that purpose, and at the destroying of such medicine, etc., every one was to make open confession to the Great Spirit in a loud voice of all the bad deeds that he or she had committed during their lifetime,

and beg for forgiveness as the Great Spirit was too good to refuse.

7th No Indian was to sell any of their provision to any white people, they might give a little as a present, as they were sure of getting in return the full value in something else.

8th No Indian was to eat any victuals that was cooked by a White person, or to eat any provisions raised by White people, as bread, beef, pork, fowls, etc.

9th No Indian must offer skins or furs or any thing else for sale, but ask to exchange them for such articles that they may want.

10th Every Indian was to consider the French, English, and Spaniards, as their fathers or friends, and to give them their hand, but they were not to know the Americans on any account, but to keep them at a distance.

11th All kind of white people's dress, such as hats, coats, etc., were to be given to the first whiteman they met as also all dogs not of their own breed, and all cats were to be given back to white people.

12th The Indians were to endeavour to do without buying any merchandise as much as possible, by which means the game would become plenty, and then by means of bows and arrows, they could hunt and kill game as in former days, and live independent of all white people.

13th All Indians who refused to follow these regulations were to be considered as bad people and not worthy to live, and must be put to death. (A Kickapoo Indian was actually burned in the spring of the year 1809 at the old Kickapoo Town for refusing to give up his medicine bag, and another old man and old woman was very near sharing the same fate at the same time and place).

14th The Indians in their prayers prayed to the earth, to be fruitful, also to the fish to be plenty, to the fire and sun, etc., and a certain dance was introduced simply for amusement, those prayers were repeated morning and evening, and they were taught that a deviation from these duties would offend the Great Spirit. There were many more regulations but I now have forgot them, but those above mentioned are the principal ones. (From "Indian Tribes of the Upper Mississippi and the Great Lakes Region," Vol. II, Thomas Forsyth, 1812)

THE ALGONQUIN LANGUAGE - FROM PAGE 14

digits we express 30, 40, 50, 60, 70, 80, etc., and by adding "wak" to the digits we express 100, 200, 300, 400, etc.

Multiplying Numbers

Abiding — once.
Nijing — twice
Nissing — three times.
Niwig — four times.
Naning — five times.
And so on.

Examples

Nijing ki ga-dipak onigonan Kije-Manito: God will judge us twice.

Kitchitwa Paul naning gi-bashanjeowa auami ewin ondgi: Saint Paul was flogged five times for religion's sake.

Peter nongom tibikad nissing ki gad-agonwetam: Peter, this night thou shalt deny me three times.

Ordinal Numbers

Netam — the first, or firstly.
Eko-nijing — the second or secondly.
Eko-nising — the third or thirdly.
Eko-niwing — the fourth, or fourthly.
Eko-nananing — the fifth, or fifthly.
Eko-ningotwatching — the sixth, or sixthly.
And so on.

Example

Kitchi ganasongewin eko-niwing Kige-Manito o ganasongewinan: The

fourth command of God is a great commandment.

Cardinal Numbers Transformed Into Verbs

Bejig, one	Nin bejig,	I am alone.
	Ki begig,	thou art one.
	o bigig,	he or she is one.

Nig, two	nin nijimin,	We are two.
	Ki nigim,	you are two.
	nigiwag,	they are two.

And so on indefinitely. All numeral verbs, animate or inanimate, may be conjugated in all the tenses and moods.

Having presented a very few of the peculiarities of our dialect, I trust you will bear in mind as you consider them, that they are but a few objects scattered along the shore, while the great ocean lies unexplored beyond; yet, having studied them, you will be better able to form a more correct conception of the beauty, perfection and magnitude of our language, than you otherwise could have done.

It has been said that Greek is the language of the gods, that Latin is the languages of heroes, and that French is the language of lovers and novelists; and Pokagon might consistently add that the Algaic language is the three in one, symmetrically interwoven in nature's great loom.

"Let foreign nations of their language boast,

And, proud, with skilful pen, man's fate record;

I like the tongue which speak our men, our coast;

Who cannot dress it well want wit, not word."

(From Simon Pokagon's Book Queen of the Woods)

FLIRTATION

BEWARE GIRLS: IT LEADS TO MISERY

(The following is reprinted from a 1901 edition of the Sacred Heart publication *The Indian Advocate*!)

Flirting is a sign of woman's inferiority. It is a survival of the age when women, in order to secure a mate, had to resort to the devices of the lower creatures of the forest and the field. Among the arts of the civilized women of to-day flirting should be as obsolete as are the wooden spears and crossbows of centuries ago. To the high-minded woman love is so sacred a thing that she will not in any way treat it lightly or make any pretense in the matter. Thus does she make her love the more prized when she at length bestows it, and thus she saves herself heartaches and regrets. If you value your respect, don't flirt. It is a cruel game, and never worth while, if you want amusement, get it in tennis, golf, boating, cycling and pleasant friendships, but leave flirtation severely alone. Healthful sports are good for all, but the

"scalp hunting" some girls indulge in lowers themselves and always causes misery.

No girl should allow particular and public attention from any young man. A man has a tongue, and if he wants to marry a woman let him say so. If he does not so desire, let him betake himself to his own home. Shall he not be allowed to get acquainted? Certainly, but not to the extent of a year's "keeping company." A call now and then, a social evening, a walk or a city bicycle ride will show him what the girl is, and then, if both are so minded, let particular attentions begin. No girls should take anything for granted. Young men should explain themselves or not act in a manner requiring explanations. If a young man calls and calls without showing his intentions, try being out when he calls, and if he is disappointed he will show it. If he is only amusing himself, let him go to the next girl on his list. Flirtation is attention without intention. It is idle and leads to misery.

INDIAN ARCHERY AND HORSE RACING

By George Catlin.

(Reprinted from the Sacred Heart Indian Advocate, February, 1906)

I have seen a fair exhibition of Indian archery, in a favorite amusement which the Indians call the "game of the arrows," where the young men who are the most distinguished in this exercise, assemble on the prairie at a little distance from the village, and having paid, each one, his "entrance fee," such as a shield, a robe, a pipe, or other article, step forward in turn, shooting their arrows into the air, endeavoring to see who can get the greatest number flying in the air at one time, thrown from the same bow. For this, the number of eight or ten arrows are clenched in the left hand with the bow, and the first one which is thrown is elevated to such a degree as will enable it to remain the longest time possible in the air, and while it is flying, the others are discharged as rapidly as possible; and he who succeeds in getting the greatest number up at once, is "best," and takes the goods staked.

In looking at this amusement, the spectator is surprised; not at the great distance to which the arrows are actually sent; but at the quickness of fixing them on the string, and discharging them in succession; which is no doubt, the result of great practice and enables the most expert of them to get as many as eight arrows up before the first one reaches the ground.

For the successful use of the bow, as it is used through all this region of country on horseback, and that invariably at full speed, the great object of practice is to enable the bowman to draw the bow with suddenness and instant effect; and also to repeat the shots in the most rapid manner. As their game is skilled from their horses' backs while at the swiftest rate - and their enemies fought in the same way; and as the horse is the swiftest animal of the prairie, and always able to bring his rider alongside, within a few paces of his victim; it will easily be seen that the Indian has little use in throwing his arrow more than a few paces when he leans quite low on his horse's side, and drives it with astonishing force, capable of producing instant death to the buffalo, or any other animal in the country. It can easily be seen, from what has been said, that the Indian has little use or object in throwing the arrow to any great distance. And as it is very seldom that they can be seen shooting at a target. I doubt very much whether their skill in such practice would compare with that attained to in many parts of the civilized world; but with the same weapon, and dashing forward at fullest speed on the wild horse, without the use of the rein, when the shot is required to be made with the most instantaneous effect, I scarcely think it possible that any people can be found more skilled, and capable of producing more deadly effects with the bow.

The horses which the Indians ride in this country are invariably the wild horses, which are found, in great numbers on the prairies; and have, unquestionably, strayed from the Mexican borders, into which they were introduced by the Spanish invaders of that country; and now range and subsist themselves, in winter and summer, over the vast plains of prairie that stretch from the Mexican frontiers to Lake Winnipeg on the north, a distance of 3,000 miles. These horses are all of small stature, of the pony order; but a



very hardy and thorough animal, being able to perform for the Indians a continual and essential service. They are taken with the lasso, which is a long halter or thong, made of rawhide, of some fifteen or twenty yards in length, and which the Indians throw with great dexterity, with a noose at one end of it, which drops over the head of the animal they wish to catch, whilst running at full speed when the Indian dismounts from his own horse, and holding to the end of the lasso, chokes the animal down and afterwards tames and converts him to his own use.

The Indians are hard and cruel masters; and, added to their cruelties is the sin that is familiar in the Christian world, of sporting with the limbs and lives of these noble animals. Horse-racing here, as in all more enlightened communities, is one of the most extravagant modes of gambling.

I have been a spectator to scenes of this kind, which have been enacted in abundance, on a course which the Indians have, just back of their village; and although I never had the least taste for this cruel amusement, yet, I must say, I have been not a little amused and pleased with the thrilling effect which these exciting scenes have produced among so wild and picturesque a group.

CORN: INDIAN LEGENDS TRACE ITS ORIGINS

By Dorothy Moulding Brown

(The following is reprinted from the Wisconsin Archeologist, Vol. 21, No. 1)

Corn was the most valuable of the many food gifts made by the Indian race to the white man. History shows that all of our tribes in Wisconsin were growing corn when the earliest white explorers, missionaries and traders came. Corn fields were on the planting grounds of all their important villages. Wisconsin archaeologists have found remains of their corn-growing as far to the north as the shores of Lake Superior.

George F. Will has recorded a Potawatomi tradition of the origin of corn. *"After the flood a man was created, and as he was lonely he was given a sister to keep him company. The man dreams that five man-beings will visit his sister. She must reject the first four and welcome the fifth. The first four to arrive are Sama or Tobacco, Wa-Pekone or Squash, Eshkitamok or Melon, and Kojees or Bean. On being rejected by the girl they fell dead. The fifth man then appears. He is Mandamin, or Corn. The girl takes him for her husband. He buries the bodies of his four rivals, and from them grow tobacco, squash, melons and beans. From the marriage of the Indian girl sprang the Indian race."*

Frank Shepard, a Wisconsin Potawatomi, furnished this little corn story. *"A young man had a dream of a young man coming from the West. He asked the stranger how long he had been on the way from the West and was told that he had traveled for three days. He said, 'I know that you want something that would be a benefit to your people. My name is Medamin, or Corn. Now before I tell you what to do with me we will have a contest and it will be a wrestling match. I will tell you what to do.' So they both went outside and started to wrestle. They had quite a time and finally Medamin lost. So they went into the bark house and Medamin told the young man that in the spring he should pick out a nice piece of ground and make hills. He then put an ear of corn under his pillow. The young man told his folks of this gift, and in the spring he gave the people a few kernels apiece. They followed his instructions in planting it, and they had a big crop of corn, and ever since then the Indian has been raising corn."*

The Winnebago Indian name for corn is witca - was. The late Oliver Lemere, a Winnebago, once stated that they had no fewer than fifty different ways of preparing and using corn. He furnished this Winnebago corn myth.

"From one of the two breasts of Mother Earth sprang a plant which grew and bore fruit - the corn plant to nourish the Indian with its ears of corn. From the other breast sprang the tobacco plant used by the Indian as a sacred offering to greater and lesser deities."

The Menomini have cultivated corn since aboriginal times. They have a mixed corn with cream colored and blue and black kernels. Their story of "The Origin of Corn and Squashes" is as follows: *"Corn and squashes were not obtained by the Menomini until after their animal ancestors became men. Once upon a time a makao had a vision in which he was told, 'You are to go to war.' He gathered his young men and set out in the direction in which he was ordered to go in his dream. For a long time he had no adventures, but at last the leader had another dream from one of the powers above. 'Yonder,' said the vision, 'tomorrow you will find a gift intended for you.' In the morning, after he had eaten, for it was unlucky to tell a dream before breakfast, he recited his revelations to his warriors. He called his servants to him and ordered them to cut up some tobacco, for in those days tobacco always came in twists or strips. When this was done he told his men to fill their pipes and smoke. When they had smoked, the mikao said, 'N'hau, this is my object in asking you to smoke, to tell you of my extraordinary dream of someone above. Today, at noon, when we arrive at such a place we will find something there. That is what I have to tell you'."*

"The whole party set out, wondering what they could find. They observed the sun carefully and when it was directly overhead they looked about, not knowing what they were searching for. At last the mikao saw something standing on the plains. 'That must be it,' he said to his men. They hurried to the spot and when they found it they knew that it must be the fight that they expected. They examined it carefully, but it was unlike anything they had ever seen before. 'Why this is corn,' said the mikao. 'This is what we shall 'Wapi'min (white kernel).'" The others agreed with him and they talked it over. 'Why, yes,' said another, and they all tasted it."

"It was good, so they decided to bring home some seed, and this is what they did. Some took five ears, others ten ears of corn. When they got home they said, 'This coming spring we will plant some of this in the ground so it can grow.' This is the old story that our people tell. Squashes were received by us in the same way. They were found by another man at another time."

Another Menomini legend of the origin of corn was collected by Mr. Skinner. *"Long, long ago a certain man was accustomed to go hunting, leaving his little nephew at home to guard his lodge. Every time the uncle went out he would tell the little fellow, 'I have something very mysterious; it*

is wrapped up in a bundle over there in the corner. Take care of it and never open it under any circumstances.' Day after day the uncle went out and each time he instructed his nephew to be careful of the bundle. At last one day when the old man had departed, the lad thought to himself, 'I wonder why my uncle is so particular about that bundle? I will open it and see what is inside.'"

"Going to the corner where it was kept, the boy took the package. He untied wrapping after wrapping until at last he came across a sack in which there were some grains of corn. 'Well,' said he, 'since my uncle is not here I'll do as I please.' So he placed several kernels in the fire to roast. After a while the heat caused the kernels to expand, and at last they exploded with loud reports, like giant popcorn. The particles fell all over the lodge, and some flew outdoors, where they lay, covering the ground like snow. One fell in the path of his uncle, although he was hunting a long distance away. As soon as the old man saw it he knew exactly what had happened, and he set out for the lodge as fast as he could go. In the meantime the frightened nephew tried to gather up the fragments and conceal them, but there were so many that he was unable to do so. They lay everywhere, some even rolled under the bed. While the boy was still at work gathering them up his uncle arrived. Rushing into the wigwam he cried, 'Nephew, you have done that which I strictly forbade you to do! You have made me very angry and I am going to punish you for it.'"

"He seized the lad and beat him until he was too tired to strike. Then he picked him up and tossed him out of the lodge through the smoke-hole. 'never come back here again,' he said. 'I can never forgive you for opening this sack of mine.' Then he added, 'Let there be snow and storm.'"

"According to the command of the old man, who was a very powerful Mita'o, the storm came and the snow fell. The old man knew that he must get rid of his nephew, for he realized that the lad had great supernatural power, which he might sometime turn against him."

"The boy lay on the ground where he had fallen, and the snow covered him over until he was out of sight. There he remained ten days. At the end of the time he arose, went into his uncle's lodge and slew him. When the old man was dead, the youth inherited his effects, including the corn, which the old man had selfishly hidden away from mankind, but which the nephew gave to the world."

Some years ago, when the late Miss Harriet Quinney, a Stockbridge woman and daughter of Chief John W. Quinney of that Indian nation, was shucking ears of long white corn on her land at Stockbridge, Wisconsin, a friend found her, and in the course of their conversation asked her how her ancestors had first obtained corn. She told him that according to an old legend of her people, the Great Spirit had sent kernels of this valuable Indian food to them from the sky and instructed them how to plant and harvest it. They had some trouble in growing it at first because certain evil spirits had tried to steal it and to prevent its growth by trying to destroy the Indian fields. An old Brothertown Indian living in the Brothertown settlement south of Stockbridge, a few years later, told a similar story of the gift of corn.

Harriet Maxwell Converse has published one of the most beautiful of the corn origin legends of the Iroquois. - *"O-na-tah, Spirit of the Corn, and patroness of the fields, brings the planting season to earth. O-na-tah, chaste in her virgin beauty - the sun touches her dusky face with the blush of the morning, and her eyes grow soft as the gleam of the stars that floats on dark streams. Her night-black hair flares to the breeze like the wind-driven cloud that unveils the sun. As she walks the air draped in her maize, its blossoms plume to the sun, and its fringing tassels play with the rustling leaves in whispering promises to the waiting fields. Night follows her dim way with the dews, and Day guides the beams that leap from the sun to her path. And the Great Mother (Earth) loves O-na-tah, who brings to her children, the red men, their life-giving grain."*

"At one time O-na-tah had two companions, the Spirits of the Bean and Squash. In the olden time, when the bean, corn and squash were planted in one hill, these three sister plant spirits, the De-o-ha-ko, were never separated. One day when On-na-tah wandered in search of the lost dews, Hah-giveh-da-et-gah (the Spirit of Evil), capturing her, sent one of his monsters to blight her fields, and the Spirits of the Squash and the Bean fled before the death winds which pursued them. Hah-giveh-da-et-gah, imprisoned O-na-tah in the darkness under the earth, where she languished, lamenting her lost fields, when a searching sun ray discovered her and guided her back to earth. Bewailing the desolation of the blight, and mourning the desertion of her sister spirits of the bean and the squash, O-na-tah made a vow to the Sun that she would never leave her fields again."

"When O-na-tah brings the planting season, her crow flocks know, and the birds whirl and call in the sky. When invoking the aid of the Sun, O-na-tah scatters her first corn over her broad lands, the birds flutter down and hunt the foes that follow the roots in the earth."

WINTER LEGENDS: STORIES TOLD BY WISCONSIN INDIANS

The following article by Dorothy Moulding Brown is reprinted from the "Wisconsin Archeologist, Vol. 22, No. 4.

When the cold weather of the winter season approaches according to the Indians, Mother Earth covers the plants with a snow blanket in order that they may not freeze. It is only a light blanket and, as the weather grows colder, she adds other blankets that they may be fully protected. Under this covering some of the wild animals also creep and go to sleep. In the spring the Sun melts these coverings with its warm rays and the plants and animals awake.

Among our (Wisconsin) Indians the winter time is the time for the telling of stories. On a winter night, when the cold wind is blowing, the Indian families and their friends gather about the wigwam fires to listen to the stories told by some old men versed in the myths, legends and stories of their tribe.

The old Winnebago generally refused to tell stories at any other time of the year. Then the snakes, who were the servants and messengers of Earthmaker, had crawled into their holes, "closed their doors". The Snake Clan held its feast late in the year when the snakes retired to their dens. The winter was the time when they went to sleep. To them tobacco, feathers and food were offered. The food was poured from a kettle into their holes. Then the sacred myths of the clan were recited.

In the winter the Ice Giants were abroad. They were very powerful and were searching for Indian victims for their kettles. An Indian, traveling down the Wisconsin River from his own village to another, once encountered one of these cannibal giants. There was no escape. The giant came for him and they wrestled in the ice and snow. Fortunately the Indian had with him a magic powerful medicine which gave him the strength to contend with the giant until a rescue party of Indians came up and the giant fled. This struggle is said to have taken place somewhere between the present location of Stevens Point and Wisconsin Rapids. The Winnebago word for snow is "wa", and for cold "sin na he na".

A Chippewa myth makes the villain Chakekenapok, the fourth son of the Earth Mother, the personification of cruel winter. Death and destruction followed where ever this monster went until he was pursued and killed by his brother Winneboujou. Winneboujou (Nenebozho) always sleeps during the winter. Before retiring to his home on an ice island in the North he fills his great pipe and smokes for a number of days. It is the smoke blown from his mouth and arising from the pipe of the hero-god which produces the mists of what is known as "Indian Summer".

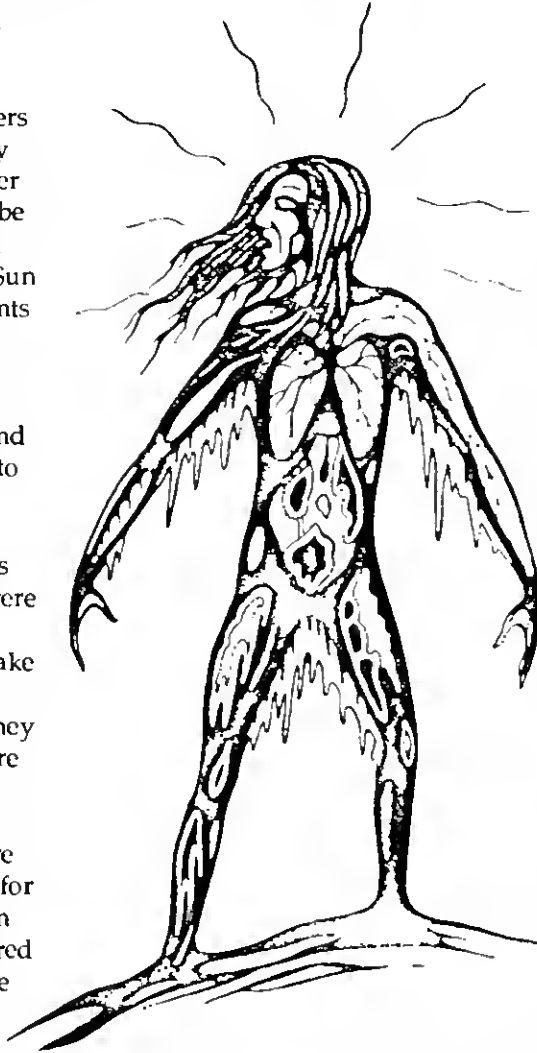
A Chippewa legend about the Indian mounds of northern Wisconsin explains that: "Some were built before the great flood. Most old Indians believe that the round and oval mounds are the remains of sod houses. The Indians living in them were snowbound in the winter time. They could not get out of their wigwams to obtain food and were starved to death. The wigwams afterwards fell in and buried them. Hundreds perished in this way. On still nights in the winter time their wailing can be heard in the pine forests."

An interesting winter story comes from the Potawatomi at Wabeno, Wisconsin.

Two Indian boys lived with their grandmother in a wigwam in the woods. One day the boys went hunting to get some meat for her. While they were gone a stranger came and asked for them. He waited for their return. When they came late at night they brought a big buck deer which they had shot. The old lady cooked some of the venison for their supper, the stranger also partaking of the meal. When it was finished he asked and obtained the permission of the boys and their grandmother to remain with them during the winter. Whenever they went hunting he provided them with hunting medicine, he being a magician, and they were always very successful.

This man's name was Winter Snow. When the spring came he thanked the grandmother for her hospitality and went away. The young men asked to go with him and followed him over the woods trail. One morning after this the old woman heard a moaning outdoors and found that the snow was melting. This sound was made by her grandsons who had been transformed into snow.

A Prairie Potawatomi winter story tells that in an Indian village there was an old woman who was suspected of being a witch. When undertaking to bewitch any of the Indian people she would transform herself into an owl, a mouse, or other animals or into some other things. Thus they could never catch her at her tricks. Once when she was leaving a wigwam, where she had worked some mischief, she turned herself into a snowball. Some boys saw



this snowball roll out of the wigwam door. They guessed that it might be the witch woman and ran to get a kettle of hot water from the fireplace. This water they poured over the slowly rolling snowball which melted, killing the witch.

The Wisconsin Menomini also have a considerable number of stories about the winter.

Once some girls found a porcupine sleeping in the woods at the base of a pine tree. To awaken and irritate the porcupine they at first called it bad and insulting names, but the porcupine continued to sleep. Then they picked up some sticks and began to poke and to beat him. This treatment awoke and angered the animal. When he escaped he used his magic power to punish them. As they went away snow began to fall. It snowed harder and harder and soon the girls could no longer see the path and became lost. Finally they became exhausted in their efforts to get out of the woods and sank down in the deep snow. Here they were frozen to death. So the porcupine had his revenge for the insults and beating he had received.

A hunter, who had been hunting for several days, became very tired and lay down to sleep. The sun awakened this Indian Rip Van Winkle. Then he was surprised to find that he had slept through the entire winter beneath the leaves and snow. He returned to his village with his rusted gun and worn blanket and clothing and learned that his family had thought that he was dead.

Another tale says that Fox and wolf were once traveling together late in the year. The only food which they had was a mocock of maple sugar. When they came to a frozen lake Fox persuaded his companion that they should have some fish to add to their food. At his suggestion Wolf cut a hole in the ice and put his tail through it

into the water. The fish were to bite the tail and he was to pull them out on the ice. But the ice froze around his tail and he had a hard time in releasing it. While he was fishing Fox ate up all of the maple sugar and fled.

An Oneida Indian told this story of the Ice Man at Green Bay. The Indian people were once burning brush in the woods in the autumn when the fire got away and burned some trees. It burned down to their root and into the peat bog. The hole that it burned grew larger and larger and the Indians, being unable to put it out, became frightened. They thought that it might burn up the whole world. They did not know what to do.

An Indian had heard that living in the north, in a house made of ice blocks, there was a spirit who might help them. Messengers were sent to this Ice Man to ask his assistance. After traveling for a long time the man found his house and he came to meet them. He was a small man dressed in skins and with very long hair reaching down to the ground. After listening to their story the Ice Man agreed to help them. He told them to return and he would be with them on the next day. The messengers then returned and found their people still gathered near the burning pit which had now become very large. Many of them were crying.

The next day a strong wind came from the north. They became afraid then for they knew that it was being sent by the Ice Man. It blew the fire and made its flames rise higher and higher, sparks filled the air and these and the flames reddened the sky. Then came a fall of rain which only caused the flames to leap and whirl and become brighter. The rain became heavier, followed by sleet. This downpour put out the fire and caused great clouds of smoke to rise from the firebed. The storm now become a blizzard which piled up drifts of snow in the hole and smothered the fire. Even the clouds of smoke ceased. The people fled to their homes and it was several days before the storm came to an end. So the world was saved from the raging fire. Now the Ice Man comes every winter to watch and protect his Indian friends.

Phebe Jewel Nichols has published a pretty Menomini winter tale. "When the winter has come and the lakes and rivers are frozen but there has yet been no snowfall, the ice has many voices. Often the voice is like thunder, sometimes like that of an animal in distress, or a child wailing, or of someone calling far off, sonorous, echoing, eerie.

"Always the Indian child has wondered about these voices and inquired about them. 'It is the lake (or the river) calling for a blanket', says the mother. 'Soon the snow will come and cover the ice and the water will be warm. When the snow melts or blows away, you will hear the water calling again. Then again it will snow. Snow is the blanket that the Great Spirit sends to keep the Little Ones warm, the flowers in the woods, the squirrels and the rabbits in their nests and even the water in the streams and lakes that talks to us in the summer time'."

Snow and ice, sleet and cold are "blessings" which the North Spirit bestows on humankind year after year.

Letter describes Oklahoma life near turn of century

The following is excerpted from the May, 1905 Sacred Heart Publication, *The Indian Advocate*. The author is unknown.

To Whom it May Concern,

Having received lately many inquiries in regard to Oklahoma; we have thought well to give a description of the climate, natural features, products, population, etc., for the benefit of those who contemplate settling here.

Having been a continual resident of Oklahoma for more than twenty-five years, and traveled much over the country. I can speak from practical experience, and personal observation.

The climate is mild. The summers are long and warm, lasting from May 1st to September 30th; the thermometer ranging from 80 to 100 degrees. The heat is not very oppressive, it being tempered by an almost continual breeze. The nights are cool and pleasant. The winters are very variable. The changes in the temperature are sudden and violent, and the cold sometimes intense, the thermometer falling occasionally as low as zero, but this only occurs during a severe blizzard lasting from two to five days.

Most of the winter is mild and sometimes even pleasant. Very little

snow falls and that disappears in a few days. There are very few days that a farmer cannot work outside during the winter months.

This part of Oklahoma consists of rolling prairie, and timber lands. The country is undulating and thickly wooded.

The surface is cut up by numerous creeks, which, with few exceptions, are dry, except during and after rain. The rainfall is sufficient for most crops, oats suffering most during dry seasons. The uplands consist of red clay, or light sandy soil, while the bottom lands are very rich. All the products of the north and south can be raised here. Corn and cotton are the staple crops, though of late years many farmers have engaged largely in raising wheat. Oats do fairly well in wet seasons, but cannot be depended on as a main crop. Two crops of early Irish potatoes can be raised on the same piece of land, although the second crop is sometimes short owing to the season. Sweet potatoes can be raised in abundance, the crop never failing. Castor beans, peanuts,

sorghum and kafir corn all do equally well. Fruits do remarkably well, especially grapes, peaches, apricots and some varieties of apples. All sorts of garden vegetables can be raised in abundance.

The health conditions here are good, the only trouble arising on that score being from malaria, which is very prevalent during the latter part of summer and the fall. The Indians have been granted permission to sell their lands, reserving eighty acres for a homestead. The land is sold through the Indian agent. Uplands sell from \$3 to \$5 per acre, and bottom lands from \$6 to \$8. Indian lands may be rented through the agent, at from \$1.25 to \$8.00 per acre, taking into account the fertility of the land, improvements on the place, nearness to market, etc. There is an abundance of fine oak timber for fencing and fuel.

Oklahoma is beyond doubt the best poor man's country in the world. The climate is good, land is cheap, living is cheap, and less capital is required than in any other

section of the country, where such favorable conditions exist. We do not say that everybody can get rich here, but we do say that with industry and economy anyone with health and strength and a little capital can make a good living and be happy.

Our nearest railroad station is twenty mile distant, but there is a good prospect of having a road within a few miles of the Mission before long. There is a fine Church and Benedictine Monastery at Sacred Heart, with a boarding and day school for boys attached. There is also a Convent of the Sisters of Mercy here with a boarding and day school for girls.

There is also a church and day school at Shawnee and several stations around the Mission where one of the Fathers goes twice a month to visit and say Mass.

The population is about as mixed as anywhere in the States. ED

Since the above articles was written, the Railroad facilities have greatly increased and land has doubled in value.

Tribal Members-

I am taking this opportunity to urge your support for the incumbent Business Committee members in the 1989 Tribal Election.

During my 4-year tenure as an officer of your tribe, I have witnessed firsthand the education, experience and dedication of Chairman John Barrett and Committeemen Hilton Melot and Dr. Francis Levier. As we prepare to enter the 21st Century, it is imperative for the survival of the Potawatomi people as tribe that our leaders are educated, respected professionals unafraid to face economic, bureaucratic and cultural challenges to our tribal survival.

Please clip and mail the Request for Ballot in this issue of The HowNiKan and please cast your ballot for proven leadership.

**RE-ELECT JOHN BARRETT, FRANCIS LEVIER
AND HILTON MELOT**

Bob Davis

Potawatomi Vice Chairman, 1985-87

Potawatomi Secretary-Treasurer, 1987-

NATIONAL NEWS

Tribes seek injunction against Indian Gaming Act

Washington - Two of the most respected and powerful tribal leaders in America have decided to stand up to the U.S. Congress.

On Jan. 27 an action was filed in the United States District Court, District of Columbia, to seek an injunction to delay the implementation of the Indian Gaming Regulatory Act of 1988.

The Red Lake Band of Chippewa Indians of Minnesota and the Mescalero Apache Tribe of New Mexico filed the lawsuit against the United States of America. Specifically named as a defendant was Ross Swimmer, former Assistant Secretary of the Department of Interior.

Chairman Roger Jourdain, of Red Lake, and Wendell Chino, President of the Mescalero Apache, decided to seek the injunction after determining that tribes had not properly understood the impact of the bill, and finding that the congressional writers had ignored their requests to be specifically excluded from coverage under the bill.

The tribes allege that the Act, which was signed into law on Oct. 17, 1988, by President Reagan, would violate the Constitution of the United States, the federal trust responsibility, the Indian Self-Determination Act, and due process.

The suit asks for "relief" as follows:

- An injunction enjoining the President of the United States from appointing the Chairman of the National Gaming Commission.
- A declaratory judgment that actions of defendants in implementing the Gaming Bill will violate plaintiffs' treaty rights.
- A declaratory judgment that actions of defendants in implementing the Gaming Bill will violate the Indian Self-Determination Act.
- A declaratory judgment that action of defendants in implementing the Gaming Bill will violate the concepts of tribal sovereignty and the governmental prerogatives of tribal plaintiffs.
- A declaratory judgment that actions of defendants in implementing the Gaming Bill will violate the aboriginal rights of the Red Lake Band of Chippewa Indians and the Mescalero Apache Tribe.
- An injunction and order enjoining defendants and each of them from taking any actions in furtherance of implementation of the Gaming Bill.

The suit also asks for reimbursement to tribes of legal costs and reasonable attorney's fees from the federal government.

The Interior Department would

not comment on the case. An Interior official said the department has not had time to assess the charges contained in the suit.

Chairman Jourdain said he expects that this will be a "landmark case" which will be "aggressively pursued" for the benefit of all tribes throughout Indian country.

Because the suit asks for an injunction, it is expected that the courts will reach a decision swiftly. (Reprinted from the *Lakota Times*)

IRS can't tax trust funds or land

The "American Indian Report," according to the Yakima Nation Review, contains a Dec. 15th memorandum to BIA area directors and agency administrators from Jim R. Paris, chief of BIA trust fund accounting.

Paris' memo states that the Internal Revenue Service is not allowed to levy taxes on Individual Indian Monies (IIM) accounts held in trust by the BIA.

Paris said his office "advocates the protection of the Individual Indian account holders' money from any IRS or other lien."

In *Keechi v. U.S.* of 1984, *Keechi's* attorney argued that the IRS could not tax money held by the BIA in IIM accounts based on the General Allotment Act which distributed millions of tribally-owned acres to individual tribal members. The U.S. Supreme Court has found that Title VI of the Act protected the land from taxation, as well as the income directly derived from it.

Michigan Tribe Plans New Casino

Escanaba, MI - The Hannahville Potawatomi plan to locate a new casino in Escanaba, about 12 miles from their present site, despite the objections of Michigan Attorney General Frank Kelly.

The tribe intends to expand its year-round gaming operation and establish summer para-mutual horse racing licensed by the state. Local city officials voted 4-1 in favor of the tribe's operation, citing the 100 jobs that would be created. The tribe's proposed new casino would seat 600 people for bingo and hold 60 blackjack tables, eight poker sections and two craps tables.

Cherokee Chief to speak at OCCC

Wilma Mankiller, principal chief of the Cherokee Nation, will be the featured speaker March 7 during Women's History Month activities at Oklahoma City Community College.

Mankiller became the first

woman to be elected principal chief of the Cherokee Nation in July 1987. She was also the first woman elected as deputy principal chief.

Born in Tahlequah, she was raised in a rural community in Adair County, a setting with few amenities. Her commitment to rural community development has resulted in the funding of numerous projects, many of which are still being operated today by the Cherokee Nation.

She strongly supports the idea that tribal membership should be more self-reliant. In addition, she is devoted to the economic development of northeastern Oklahoma and to enlightening legislative groups as to the needs of American Indians.

Mankiller holds a bachelor's degree in community planning from the University of Arkansas. Among other honors, she has been named Woman of the Year by Ms. Magazine and American Indian Woman of the Year by the Oklahoma Federation of Indian Women. She has also been cited by Harvard University for outstanding contributions to American leadership and Native American culture.

Her presentation will begin at 12:30 p.m. in the college's Union Room 3. Admission is free.

A one-woman, one-act historical play will also be staged March 9 as a Women's History Month activity.

Title "Mercy," the play focuses on Mercy Otis Warren, revolutionary historian, poet and playwright. The play was written and will be performed by Francine Ringold of Tulsa.

"Mercy was loving, cantankerous, brilliant and sometimes

bawdy," Ringold said. "Her husband and brother actively supported independence and she was determined to be a principal player in the birth of our nation."

Ringold has a doctoral degree from the University of Tulsa and served for four years as artist-in-residence for the state Arts Council of Oklahoma. Her presentation is made possible in part by a grant from the Oklahoma Foundation for the Humanities and the National Endowment for the Humanities. Admission is free. A discussion and reception will follow the presentation.

Women's History Month activities at the college are sponsored by the Women's History Committee, a service organization.

Indian Trade Fair Starts Sept. 27

The 8th Annual Gateway to Indian America Trade Fair will be held September 27 - October 1 at San Francisco's Ft. Mason Center.

This year's national exposition will include over 300 booths of authentic Native American arts, crafts and foods, as well as a 5,000 square-foot educational pavilion featuring tribal history and contemporary culture. A three day powwow and a five day festival of the performing arts have been scheduled in conjunction with the trade fair.

For more information contact the Corporation for American Indian Development, American Indian Center, 225 Valencia St., San Francisco, CA 94103-2398, or call (415) 552-4567 or 626-8122.

Tribal Election Notice

The annual tribal referendum and election will be held on June 24, 1989. Voting will be at the tribal complex the day of the election from 7 a.m. until 2 p.m. Requests to vote an absentee ballot must be made by Jun 3, 1989. Requests for absentee ballots must be in writing and include the correct mailing address, roll number and legal signature of the person making the request.

A referendum budget to determine expenditure of accumulated interest from set-aside funds, as well as election of a tribal chairman, two committeemen and three grievance committee members will also be on the ballot.

Requests for tribal election ballots should be mailed to: Potawatomi Election Committee, P.O. Box 310, Tecumseh, OK 74873.

The filing period for candidates in the 1989 election is March 27, 28 and 29.

Long-awaited Indian business directory released

(Denver, CO) A long awaited business directory for "Indian Country" has been released by Arrowstar Publishing. Entitled The Smoke Signals, the directory is a state-by-state listing of American Indian and Alaska Native owned and operated businesses. It took nearly three years to identify the thousands of businesses listed and represents the most inclusive publication of its kind.

According to Delbert Militare, Executive Director of the National Indian Business Council, "Smoke Signals is the reflection of the American Indian and Alaska Native in business today. It depicts every known form of business in "Indian Country" from those which are multi-million dollar operations to sole proprietorships. It also contains those which are tribally owned as well as joint ventures. If anyone or any agency is to find an Indian business for economic development or possible purchase of goods or services The Smoke Signals is where they realistically have to start their search. This is the most impressive and in depth presentation of data on Indian business that is available anywhere."

The Smoke Signals is available from Arrowstar Publishing for \$59.95 plus \$1.95 for shipping and handling. Arrowstar Publishing is located at 10134 University Park Station, Denver, Colorado 80210-0134.

Education funding guide available

A college and university level educational grant and funding guide specifically designed for use by American Indians and Alaska Natives has been released by Arrowstar Publishing. The American Indian and Alaska Native Higher Education Funding Guide represents the culmination of thousands of hours of research time and many years of experience in funding opportunities for the American Indian or Alaska Native seeking educational funding at both undergraduate and graduate levels. Included in the publication are sources of funding for tuition, living stipends, emergency funding and other educational requirements. The sources of funding presented are hundreds of governmental agencies, private foundations, professional associations, national Indian organizations and state agencies. The American Indian and Alaska Native Higher Education Funding Guide is the ideal funding reference for any American Indian or Alaska Native seeking to pursue an undergraduate or graduate degree or even a research grant or scholarship.

Authored by Dr. Gregory W. Frazier, an enrolled member of the



For your information

Crow Tribe of Indians of Montana, who was appointed by the President of the United States to the National Advisory Council on Indian Education, the guide shares with its readers many unknown or seldom used sources of funding found over a twenty year period by a professional fundraiser and Indian and Alaska Native educational experts.

The American Indian and Alaska Native Higher Education Funding Guide may be purchased by sending a check for \$21.90- (includes \$1.95 shipping and handling) to Arrowstar Publishing, 10134 University Park Station, Denver, Colorado 80210-0135. The Arrowstar Publishing Company is an American Indian owned publishing company.

Arts Foundation has resource center

The Indian Arts Foundation was founded in 1980 to promote, develop and contribute to the nurturing of authentic American Indian arts, crafts, customs, traditions, and culture. To help achieve these goals, the Indian Arts Foundation has established a Resource Information Center that serves as a clearing-house for funding sources which are available to Native American artists. The Center will attempt to match the particular needs of the artist with funding sources and will assist in the preparation of grant applications. The Center also offers advice by experienced artists on marketing, gallery relationships, copyrights, contracts, and other business essentials. For more information contact: Indian Arts Foundation, 4215 Lead S.E., Albuquerque, New Mexico 87108, (505) 265-9149.

Arts/Crafts directory is now available

The National Indian Traders Association, Inc. has announced the release of a national directory entitled, The American Indian and Alaska Native Traders Directory. The book lists artists, craftspersons, retailers, wholesalers, suppliers and reservation traders and is over 150 pages in length. The contents exceed 2,500 names and addresses and was compiled by expert researchers at the National Indian Traders Association.

The American Indian and Alaska Native Traders Directory has been designed for use by craftspersons, tourists, libraries and traders. It is divided into state-by-state listings and alphabetically within each state

by city. It has been called the "bible of Indian Arts and Crafts in America" and is the world's most up-to-date directory of where and who are the suppliers of American Indian and Alaska Native arts and crafts in the United States.

The directory represents hundreds of hours of research time and is the only publication of its kind available anywhere. According to Gerald Smith, director, National Indian Traders Association, "We have waited for this for a long time. Now we have in one place a concise and current listing that is specific to the American Indian and Alaska Native arts and crafts industry."

The American Indian and Alaska Native Traders Directory is available by sending \$21.45 (includes \$1.50 for shipping and handling) to Arrowstar Publishing, 10135 University Park Station, Denver, Colorado 80210-0134.

Opportunities listed for health careers

The Allied Health Careers Opportunity Program (AHCOP), a program to increase the number of minorities in allied health programs at the University of Oklahoma Health Sciences Center in Oklahoma city has been established.

Now in its fourth year of operation, the program recruits eligible participants for professional programs in clinical dietetics, medical technology, occupational therapy and physical therapy as well as cytotechnology, radiography, nuclear medicine, radiation therapy and ultrasound.

"Summer Innovations," a special summer enrichment program, is the cornerstone of AHCOP. Summer Innovations, a two-tiered, intensive eight-week summer program, brings student participants to the University to familiarize them with the clinical and educational environment at the Health Sciences Center campus. Students are presented a schedule of academic enrichment activities to assist or prepare them to compete successfully for regular admission to the professional programs.

Summer Innovations accommodates up to 25 students each year. Trainees will be selected from among freshman and sophomore students representing an ethnic composite of Blacks, disadvantaged Whites, American Indians and Hispanics. In an effort to increase the program participation of Native American students, Glenn Solomon has been added to the AHCOP staff

in the position of American Indian Affairs Counselor/Recruiter. Mr. Solomon served for 9 years as Coordinator with the Office of Student Affairs at the University of Oklahoma (OU) campus in Norman, Oklahoma.

The 8-week summer enrichment program begins Monday, June 5, 1989 and ends Friday, July 28, 1989. The deadline for application is April 15, 1989. There is no tuition cost. Meals and housing are also provided at no cost to the student.

For additional information, please contact Priscilla Metoyer, AHCOP Project Coordinator or Glenn Solomon at the following address: Allied Health Careers Opportunity Program (AHCOP), College of Allied Health, University of Oklahoma Health Sciences Center, 801 N.E. 13th Street, CHB 121, P.O. Box 26901, Oklahoma City, OK 73190 (405) 271-3963.

IHS administrative offices are listed

Headquarters

Indian Health Service
Parklawn building, Rm. 5A-55
5600 Fishers Lane
Rockville, Maryland 20857
(301) 443-1083

Areas

Aberdeen Area Office
Indian Health Service
Federal Building 115 4th Avenue,
S.E.
Aberdeen, South Dakota 57401
(605) 225-0250

Alaska Area Native Health Service
Office
Indian Health Service
P.O. Box 7-741
Anchorage, Alaska 99510
(907) 279-6661

Albuquerque Area Office
Indian Health Service
Federal Building 500 Gold Avenue,
S.W.
Albuquerque, New Mexico 87101
(505) 766-2151

Billings Area Office
Indian Health Service
P.O. Box 2143
2727 Central Avenue
Billings, Montana 59103
(406) 657-6403

Navajo Area Office
Indian Health Service
P.O. Box G
Window Rock, Arizona 86515
(602) 871-5811

Oklahoma City Area Office
Indian Health Service
215 Dean A. McGee Street, N.W.
Oklahoma City, Oklahoma 73102
(405) 231-4796

Continued, next page

IHS administrative offices listed - from previous page

Phoenix Area Office
Indian Health Service
3738 N. 16th Street, Suite A.
Phoenix, Arizona 85016
(602) 241-2052

Portland Area Office
Indian Health Service
Federal Building, Room 476
1220 S.W. 3rd Avenue
Portland, Oregon 97204
(503) 221-2020

Bemidji Program Office
Indian Health Service
203 Federal building
Box 489
Bemidji, Minnesota 56601
(218) 751-7701

California Program Office
Indian Health Service
2999 Fulton Avenue
Sacramento, California 95821
(916) 484-4836

Nashville Program Office
Indian Health Service
Oaks Tower Building, Suite 810
1101 Kermit Drive
Nashville, Tennessee 37217
(615) 251-5104

Tucson Program Office
Indian Health Service
P.O. Box 11340



For your information

Tucson, Arizona 85734
(602) 629-5010

Arts fellowships are being offered

Thirty 1989 Regional Visual Arts Fellowships for exceptional craftspeople, photographers, and sculptors who reside in Illinois, Indiana, Iowa, Michigan, Minnesota, North Dakota, Ohio, South Dakota, or Wisconsin are available from Arts Midwest. Arts Midwest is a non-profit regional arts organization that works in cooperation with its member state arts agencies, the National Endowment for the Arts, and various private foundations and corporations. Each fellowship consists of a \$5,000 unrestricted cash award and promotional activities, such as exhibitions, catalogs, or marketing projects. Applications must be submitted by March 31, 1989, and are available from: Jeanne Lakso, Artist Support Coordinator, Arts Midwest, 528 Hennepin Avenue, Suite 310, Minneapolis, Minnesota 55403, (612) 341-0902.

Mail-order catalog requests entries

Co-op American, a "national association linking socially responsible businesses and consumers in a national network," publishes the Co-op American Alternative Catalog. This mail-order catalog features handcrafted items, as well as publications and related materials, produced by cooperatives, minority-owned businesses, individual artisans, and other small businesses.

Co-op America publishes a fall and spring catalog and distributes a total of over 200,000 catalogs each year. The catalogs are generally 40 to 60 pages in length and offer a wide variety of work from Zuni Pueblo turquoise jewelry and Guatemala handloomed blankets to star quilts and birch bark baskets from the White Earth Indian Reservation. Co-op America is looking for new businesses, groups, and individual crafts people to feature in its upcoming spring 1989 and future catalogs. In order to be eligible for a listing in the Co-op America Alter-

native Catalog a one-time membership fee, \$35 for non-profit organizations and beginning businesses and \$50 for "established" for-profit businesses, is required. Requests for catalog entry application forms, a sample catalog, and further information should be sent to: Share Maack, Co-op America, 2100 M Street, N.W., Suite 310, Washington, D.C. 20063, (202) 872-5307 or toll free (800) 424-COOP.

Resource directory for Indian artists

The Association on American Indian Affairs announces the publication of their Arts and Crafts Resource Guide for small arts and crafts business people. This publication has information on books, services, organizations, and resources for the small crafts producer. The guide, designed for the craftsman with little or no experience, includes basic information on break even analysis, pricing, business plans, and cash flow. The Arts and Crafts Resource Guide is free to American Indian tribes, organizations, and individuals by writing: Dennis White, Association on American Indian Affairs, Inc., 95 Madison Avenue, New York, New York 10016-7877, (212) 689-8720.



For the record...

Business Committee Minutes - November 22, 1988

Present: John Barrett, Bob Davis, Hilton Melot, Francis Levier, Ava DeLeon, Pat Sulcer.

Chairman John Barrett called the meeting to order at 6:45 p.m.

Bob Davis moved this date's committee meeting serve in lieu of the regularly scheduled meeting, which this year falls on Thanksgiving. Francis Levier seconded; passed 4-0.

Bob Davis moved to approve the September 19 minutes as read. Hilton Melot seconded; passed 4-0.

Francis Levier noted that new information had come to light concerning the per capita appeal filed by the Bruno-Flynn sisters. According to records, the sisters were advised of their right of appeal. Since the committee previously approved per capita payment, however, no action will be taken.

Chairman Barrett noted that Interior Assistant Secretary Ross Swimmer had officially notified the tribe that he was "reconsidering" his previous denial of our request for a secretarial election on descendancy enrollment criteria.

Dr. Levier moved to approve Potawatomi Resolution #89-24 congratulating recently elected presidential candidate George Bush; Resolution #89-25 congratulating Congressman Glenn English and Resolution #89-26 congratulating Congressman Ben Nighthorse Campbell and expressing the tribe's hopes for a good working relationship in the future. John Barrett seconded; passed 4-0.

Francis Levier moved to have the tribal attorney review Potawatomi Resolution #89-27 approving a proposed oil and gas lease before further action is taken. Hilton Melot seconded; passed 4-0.

Francis Levier moved to approve Resolution #89-29 approving four qualified applicants for enrollment. Hilton Melot seconded; passed 4-0.

Francis Levier moved to approve Resolution #89-04, previously tabled for review, adopting a policy of intervention in all state court child custody proceedings involving Potawatomi children. Hilton Melot seconded; passed 4-0.

Francis Levier moved to have a letter sent to 1983 tribal enrollees Johnny Flynn and Celeste Moody stating they were notified of their right to appeal for

a per capita and that because they did not timely file an appeal their current request for an '83 per capital share is denied. Evidence that they were notified by the Bureau is to be attached. John Barrett seconded; passed 4-0.

Hilton Melot moved to approve Resolution #89-30 approving a \$17,531 grant for the BABES Program, a drug and alcohol awareness program for children. Bob Davis seconded; passed 4-0.

John Barrett announced that PC Care of Ardmore, the computer store of which the tribe is a majority owner, recently received a \$2,000 a month contract with the city of Ardmore and computers have been sold to the Lloyd Noble Center (with prospects for a maintenance contract optimistic) in Norman.

Francis Levier moved to approve Resolution #89-31 requesting the BIA assign a separate location code and separate funding allocation to the Citizen Band Potawatomi. John Barrett seconded; passed 4-0.

Francis Levier moved to approve Resolution #89-32 recognizing the Huron Band of Potawatomi. Hilton Melot seconded; passed 4-0.

Bob Davis moved to approve Resolution #89-33 authorizing Dr. Levier to handle the purchase negotiations on the 3.05 acre Bourbonnais cabin site. Hilton Melot seconded; passed 4-0.

John Barrett moved to approve Resolution #89-23 approving an amended bingo ordinance. Bob Davis seconded; passed 4-0.

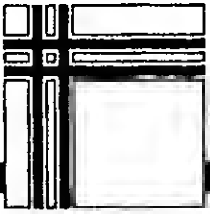
Hilton Melot moved to approve Resolution #89-35 supplementing #88-72 in the execution of Public Law 93-638 Indian self-determination contracts. Bob Davis seconded; passed 4-0.

Francis Levier moved to approve Resolution #89-37 joining the Iowa Tribe's Housing Authority. Hilton Melot seconded; passed 4-0.

Francis Levier moved to allocate \$22.50 of public service funds to the tribal bowling league. Hilton Melot seconded; passed 4-0.

Hilton Melot voted to deny an application for a swap meet concession due to the operation already being at capacity for food concessions. Bob Davis seconded; passed 4-0.

Business Committee recessed at 9:40 p.m.; reconvened at 10:20 for executive session.



TREATIES: *The Treaty of 1805*

TREATY WITH THE WYANDOT, ETC., 1805

A treaty between the United States of America, and the sachems, chiefs, and warriors of the Wyandot, Ottawa, Chipawa, Munsee and Delaware, Shawanee, and Pottawatima, nations, holden at Fort Industry, on the Miami of the lake, on the fourth day of July, Anno Domini, one thousand eight hundred and five.

ARTICLE I. The said Indian nations do again acknowledge themselves and all their tribes. to be in friendship with, and under the protection of the United States.

ART. II. The boundary line between the United States, and the nations aforesaid, shall in future be a meridian line drawn north and south, through a boundary to be erected on the south shore of lake Erie, one hundred and twenty miles due west of the west boundary line of the state of Pennsylvania, extending north until it intersects the boundary line of the United States, and extending south it intersects a line heretofore established by the treaty of Grenville.

ART. III. The Indian nations aforesaid, for the consideration of friendship to the United States, and the sums of money hereinafter mentioned, to be paid annually to the Wyandot, Shawanee, Munsee and Delaware nations, have ceded and do hereby cede and relinquish to said United States for ever, all the lands belonging to said United States, lying east of the aforesaid line, bounded southerly and easterly by the line established by said treaty of Grenville, and northerly by the northernmost part of the forty first degree of north latitude.

ART. IV. The United States, to preserve harmony, manifest their liberality, and in consideration of the cession made in the preceding article, will, every year forever hereafter, at Detroit, or some other convenient place, pay and deliver to the Wyandot, Munsee, and Delaware nations, and those of the Shawanee and Seneca nations who reside with the Wyandots, the sum of eight hundred and twenty five dollars, current money of the United States, and the further sum of one hundred and seventy five dollars, making in the whole an annuity of one thousand dollars; which last sum of one hundred and seventy five dollars, has been secured to the President, in trust for said nations, by the Connecticut land company, and by the company incorporated by the name of "the proprietors of the half million acres of land lying south of lake Erie, called Sufferer's Land," payable annually as aforesaid, and to be divided between said nations, from time to time, in such proportions as said nations, with the approbation of the President, shall agree.

ART V. To prevent all misunderstanding hereafter, it is to be expressly remembered, that the Ottawa and Chipawa nations, and such of the Pottawatima nation as reside on the river Huron of lake Erie, and in the neighborhood thereof, have received from the Connecticut land company, and the company incorporated by the name of "the proprietors of the half million acres of land lying south of Lake Erie, called Sufferer's Land," the sum of four thousand dollars in hand, and have secured to the President of the United States, in trust for them, the further sum of twelve thousand dollars, payable in six annual instalments of two thousand each; which several sums is the full amount of their proportion of the purchases effected by this treaty, and also by a treaty with said companies bearing even date herewith ;which proportions were agreed on and concluded by the whole of said nations in their general council' which several sums, together with two thousand nine hundred and sixteen dollars and sixty seven cents, secured to the President, to raise said sum of one hundred and seventy five dollars annuity as aforesaid, is the amount of the consideration paid by the agents of the Connecticut Reserve, for the cession of their lands.

ART. VI. The said Indian nations, parties to this treaty, shall be at liberty to fish and hunt within the territory and lands which they have now ceded to the United States, so long as they shall demean themselves peaceably.

In witness whereof, Charles Jouett, esquire, a commissioner on the part of the United States, and the sachems, chiefs, and warriors, of the Indian nations

aforesaid, have hereto set their hands and seals.

Charles Jouett, [L.S.]

Ottawa:

Nekeix, or Little Otter, his x mark, [L.S.]
Kawachewan, or Eddy, his x mark, [L.S.]
Mechimenduch, or Big Bowl, his x mark, [L.S.]
Aubaway, his x mark, [L.S.]
Ogonse, his x mark, [L.S.]
Sawgamaw, his x mark, [L.S.]
Tusquagan, or McCarty, his x mark, [L.S.]
Tondawganie, or the Dog, his x mark, [L.S.]
Ashawet, his x mark, [L.S.]

Chippewa:

Macqueettoquet, or Little Bear, his x mark, [L.S.]
Quitcheonequit, or Big Cloud, his x mark, [L.S.]
Queonequetwabaw, his x mark, [L.S.]
Oseaquassanu, or Young Boy, his x mark, [L.S.]
Monimack, or Cat Fish, his x mark, [L.S.]
Tonquish, his x mark, [L.S.]

Pattawatima:

Noname, his x mark, [L.S.]
Mogawh, his x mark, [L.S.]

Wyandot:

Tarhee, or the Crane, his x mark [L.S.]
Miere, or Walk in Water, his x mark, [L.S.]
Thateyyanayoh, or Leather Lips, his x mark, [L.S.]
Harrowenyou, or Cherokee Boy, his x mark, [L.S.]
Tsehaunendah, his x mark, [L.S.]
Shawrunthie, his x mark, [L.S.]

Munsee and Delaware:

Puckconsittond, his x mark, [L.S.]
Paahemhelot, his x mark, [L.S.]
Pamoxet, or Armstrong, his x mark, [L.S.]
Pappellelond, or Beaver Hat, his x mark, [L.S.]

Shawanee:

Weyapurseawaw, or Blue Jacket, his x mark, [L.S.]
Cutheawesaw, or Black Hoff, his x mark, [L.S.]
Auonesechla, or Civil Man, his x mark, [L.S.]
Isaac Peters, his x mark, [L.S.]

In presence of -

Wm. Dean, C.F.L.C.
J. B. Mower,
Jasper Parrish,
Whitmore Knaggs,
William Walker,

Interpreters.

Israel Ruland,
E. Brush.



Quote ... Unquote



"The American Indian is the least understood and most misunderstood of all Americans."

- President John F. Kennedy, 1960

"Loving this nation of ours means recognizing, with at least some degree of grace, that we are all descendants of land thieves."

- Newsweek

"I cannot, I cannot. I am an old tree. I cannot move about; I was a sapling when they took

me away. It is all gone past. I am afraid I should die and never come back. I am happy here. I shall die here and lie in that graveyard, and they will raise the pole at my grave, and with the white flag on it, and the Great Spirit will know where to find me. I should not be happy with my white relatives. I am glad to see them, but I cannot go. I cannot go. I have done."

-Francis Slocum (Ma-con-a-qua or lost sister) to her brother Joseph after 60 years of

living with a band of Delawares who captured her at the age of 5.

"American Indians have been bum-rapped longer than any minority in American history. No Americans have been more deprived, by statute and by fiction. If anybody has a right to holler about denial of civil rights, it is the American Indian."

- Radio and newspaper commentator Paul Harvey



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Letter clarifies Indian feelings about hearings

Continued from page 3
you have wondered why some Indian people are less than anxious to return to the hearings and to place ourselves in this position, this may help you to understand what has been the experience of about twenty of us thus far.

When the *Arizona Republic* series, "Fraud in Indian Country: A Billion Dollar Betrayal," raised the consciousness of America about the current situation of Indian people, the immediate response in Congress was heartening. House Interior Appropriations Chairman Yates held a special oversight hearing and continued his already vigorous efforts in a variety of areas concerning the administration of the federal fiduciary duties, especially in the natural resources area. The Senate Select Committee on Indian Affairs moved quickly to establish the Special Committee on Investigations to conduct a "comprehensive and intensive investigation of the entire spectrum of the federal government's relationship with American Indians." The Committee Members and staff appealed to Indian people to cooperate with the investigation and promised that it would help change federal and private practices which have resulted in our conditions of poverty, high unemployment, ill-health and economic disadvantage. Indian people view all investigations, however well-intended, with historic inhibition, because they all have followed a predictable pattern. There is a shaggy-study story that makes its way around Indian country whenever the federal government starts another investigation into Indian problems. The story, like each study, is tailored to the times and starts off with three white men - one from Congress, one from the BIA and one from business - all pointing their fingers and shaking their fists at each other, arguing about who has gained the most at the Indians' expense. They talk to each other for a long time, mostly in Washington, D.C., and they go to Indians' homes, too, to talk to each other. They

write a report based on their talks and, before anyone has read it, they find some good Indian people to say it's a pretty good report. In the end, they all shake hands and become friends. Then they point their fingers and shake their fists at some other Indians and announce their conclu-

sion to the world: "We have identified the Indian problem."

Please do not let the Committee become another hurtful cliché which simply reinforces the anti-Indian hate groups' agenda and deepens the problems of self-esteem amongst our children. I am confident that you can

see this matter right again.

Sincerely,
Suzan Shown Harjo
Executive Director
National Congress of American Indians
cc: The Honorable Daniel K. Inouye
The Honorable Sidney R. Yates

Tribe will donate publications

The Potawatomi Tribe will donate complimentary copies of its publications to interested schools, libraries or historical societies. If you would like a copy of *Potawatomi of the West: Origins of the Citizen Band* sent to an institution in your town please write to the HowNiKan office, 1901 Gordon Cooper Drive, Shawnee, OK 74801.

Thanks for giving to the HowNiKan

Thanks to the following
HowNiKan donors:

Joyce Sparks, CA - \$5
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Hattie Lou Coleman, KS - \$2

**CLIP
& MAIL
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APPLICATION
FOR A
BALLOT!**



Request For Ballot - Potawatomi Election 1989

In order to comply with the 1989 Potawatomi Election Ordinance, please fill out this form and return to: **Potawatomi Election Committee. P.O. Box 310, Tecumseh, OK 74873**

Name: _____ Date Of Birth: _____

Address: _____

City, State, ZIP _____

Under the penalty of perjury, I hereby declare this to be my legal signature and Potawatomi Tribal Roll Number

Signature: _____ Tribal Roll Number: _____